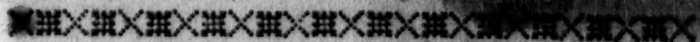
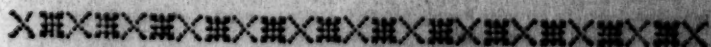


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Rebecca Clapham



THE
PARABLES
OF OUR
LORD AND SAVIOUR
JESUS CHRIST.



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Bible. New Test. Gospel.
THE

PARABLES

K

OF OUR

LORD AND SAVIOUR

JESUS CHRIST.

DONE INTO FAMILIAR VERSE,
WITH OCCASIONAL APPLICATIONS,

FOR THE

USE AND IMPROVEMENT OF
YOUNGER MINDS.

By CHRISTOPHER SMART, M. A.

Sometime Fellow of Pembroke-Hall, Cambridge,
and Scholar of the University.

L O N D O N :

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TO
Master BONNELL GEORGE
THORNTON,

Of Orchard-Street, Westminster.

DEAR SIR,

THERE are sundry Instances of our Blessed SAVIOUR's Fondness for Children, as a Man; and He has assured us, we can have no Part in Him without imitating their Innocence and Simplicity. This is so evident, that though you are yet scarce three Years of Age, you will soon be able to read and understand it: and in a Season will reflect, I trust, with Pleasure, that you have been the Patron of a well-intended

Work, almost as soon as you could go alone. It is very natural to suppose, that you will one Day make no small Progress in Science, and rise with great Ease from one Degree of Eminence to another under the Eye, Example, and Blessing of such Parents, and be enabled to thank God, amongst other good Scholars, that there is nothing so pleasant as Wisdom, and nothing so useful as Learning.

I am with the greatest Sincerity and the most inevitable Affection to the Eldest Son of BONNELL and SYLVIA THORNTON,

Your most hearty Friend,

CHRISTOPHER SMART.

Westminster,
Febr. 24, 1708.



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THE
PARABLES.

PARABLE I.

The Sower and the Seed.

WAS thus the Light of Light, the Son
Of GOD, his moral tales begun.
Behold, the parable I show :

A sower went his way to sow,
And, as the kindly grain he threw,
Some by the beaten path-way flew,
And there, neglected as it lay,
Fell to the birds an easy prey.
Some upon stony places fell,
Where, as it was not rooted well,

B

For

For lack of depth it soon appear'd :
But, when the sun the vapours clear'd,
It perish'd by the scorching air,
Because it wanted ground to bear :
And some amongst the thorns was cast,
Which choak'd them, growing up too fast.
But some upon a kindly soil
Fell, and repaid the workman's toil.
And these an hundred fold increas'd,
Those sixty, thirty ev'n the least.

He, to whom God has giv'n an ear,
Let him attend the word in fear.
He spake — and as he made a pause
His scholars came, and ask'd the cause —
“ Why dost thou parables recite,
“ Nor speak'st thy gracious will out-right ? ”
Because it is reserv'd for you,
He cries, God's glorious light to view ;
But from the race, that have rebell'd,
Are heav'nly mysteries with-held ;
For those that deathless treasures store
Are sure to reap the more and more,
While him, that makes his little less,
I finally shall dispossess.
I therefore parables devise —
Because, altho' I made them eyes,

Yet

Yet is not their discernment clear,
Nor have they for the truth an ear;
That in the hardned and self-will'd
Isaiah's words might be fulfill'd :

“ In hearing shall your ears be blest,
“ And not one word shall ye digest;
“ And seeing ye your God shall view,
“ Nor shall ye know him, when ye do.
“ For callous hearts this race have got,
“ Their ears are clogg'd, their eyes are not :
“ Left, when the season is at hand,
“ They see, and hear, and understand,
“ And all at once be converts found,
“ And I should heal their inward wound.” —

But blessed are your eyes, that see,
And ears, that hear in verity.
For many kings and patriarchs too
(So great the grace indulg'd to you)
And prophets by the word inspir'd,
Have with all fervent pray'r desir'd
To see the things, which ye behold,
And hear the myst'ries, I unfold,
And all their vows, and earnest suit,
Were premature, and bore no fruit.
Hear, then, and note the mystic lore
Couch'd in the story of the sow'r.

When a man hears, not to retain,
The word of Christ's eternal reign,
Then comes the fiend, and takes away
The grace his heart could not obey.
This is the seed that was imply'd
As wasted by the path-way side.
But that receiver of the grain
Sow'n on the stony-ground in vain,
Resembles one of chearful heart,
Who hears and acts a christian's part,
By bearing instantaneous fruit,
But having neither depth nor root,
By scourge of pow'r, or worldly loss,
Straight is offended at the cross.
He likewise that receiv'd the seed
'Mongst many a thorn, and many a weed,
Is he, that hears the word, and trusts,
But treach'rous wealth and worldly lusts
Choke up his heart with carnal care,
Till all is naught and barren there.

But men of upright hearts and sound
Receive the seed on kindly ground;
The word, which they are apt to hear,
Is to their understanding clear.
These at the harvest we behold
Some bearing fruit an hundred fold,

Some

Some sixty, for the bridegroom's feast,
And thirty ev'n the last and least.

P A R A B L E II.

*The Kingdom of Heaven compared unto a
Man who sowed good Seed in his Field.*

C H R I S T's reign (again the Lord began)
Is liken'd to a certain man,
Who plow'd in hope, and sow'd his field
With seed most promising to yield.
But in the night his foe arose,
What time mankind indulg'd repose,
And having sown amongst the corn
Some tares, made off before the morn.
But when the blade grew up and stood
Bidding for harvest rank and good,
Then too the tares, with heads uprear'd,
Amongst the goodly crop appear'd.
His servants therefore came to know—
“ Good seed, my Lord, didst thou not sow ?
“ Thy land what ails it, that it bears
“ A mingled crop of wheat and tares ? ”

It is an enemy, he said,
Has this adult'rous mixture made.
Then did his men for licence plead
The bad from out the good to weed.
But he rejoin'd, " My children, nay,
" Lest while the tares ye take away,
" Ye gather too the wheat with them,
" And mar my harvest ear and stem.
" Stay till the season is at hand,
" When I my reapers shall command,
" First those vile tares in bundles bind,
" And be they to the flames consign'd :
" But that good wheat collect with care,
" And to my granary repair."—

He spake — the multitude retired ;
Then by the Twelve he was desir'd
The secret meaning to unfold
In all, that of the tares, he told.
He answers — it is Christ alone
By whom the genuine seed is sown :
The field's the world, the genuine seed
Are God's true heirs in word and deed.
By tares amongst the corn, you trace
The prince of darkness and his race.
The harvest is the last event ;
By reapers are the Angels meant.

The

The tares into the flames are cast —
 So must it needs be at the last.
 The Son of man his host shall send
 To take out all things that offend,
 The race of base injurious men,
 And hurl them to the infernal den :
 There in the realms of death and pain
 They wail and gnash their teeth in vain.
 Then shall the righteous seed display
 Their glory like the blaze of day,
 And in their Father's realm appear —
 Ye, that have ears for doctrine, hear.

PARABLE III.

*The Kingdom of Heaven compared to a Grain
 of Mustard-seed.*

THEN did he to the throng around
 Another parable propound.
 So fares it with the heavenly reign
 As mustard-seed, of which a grain
 Was taken in a farmer's hand
 And cast into a piece of land.

This grain, the least of all that's sown,
When once to full perfection grown,
Outstrips all herbs to that degree
Till it at length becomes a tree,
And all the songsters of the air
Take up an habitation there.

*Christ laid (at first an infant boy)
The basis of eternal joy;
And from humility, his plan,
Arose the best and greatest man,
The greatest man that ever trod
On earth was Christ th' eternal God,
Which as the branch of Jesse's root
Ascends to bear immortal fruit.
From contradiction, sin and strife,
He spreads abroad the tree of life;
And there his servants shall partake
The mansions, that the branches make;
There saints innumerable throng,
Assert their seat, and sing their song.*

PARABLE IV.

*The Kingdom of Heaven compared unto
Leaven.*

ONce more — The kingdom nam'd of heav'n
Bears a similitude to leav'n,
Which in three measures of her meal
An housewife happen'd to conceal;
Till light and good was all her flow'r
By that communicative pow'r.

*The bread of life is God's free grace,
Which, first in an especial place,
Reveal'd to Peter, and a few,
Soon marvelously spread and grew,
And shone till it illum'd the blind,
And shall enlighten all mankind.*

PARABLE V.

*The Kingdom of Heaven compared unto a
Treasure hid in a Field.*

HE yet a parable declar'd —
The reign of Christ may be compar'd
To treasure hid within the ground,
Which when a certain man had found,
In hasty joy he went by stealth,
And selling all his worldly wealth,
With ev'ry farthing he had got
He made a purchase of the spot.

*This treasure's Christ's eternal worth,
That time obscur'd upon the earth,
Which whoſo had the grace to find,
And on ſuch riches ſet his mind,
Held carnal wealth and fame as droſs,
And ſold the world, and bore the croſs.*

PARABLE VI.

*The Kingdom of Heaven compared unto a
Merchantman seeking goodly Pearls.*

A GAIN — 'tis like a man that made
The search of precious stones his trade,
Who when he found a *pearl* indeed,
Of price all others to exceed,
He chose from all his wealth to part,
And bought the jewel of his heart.

*All parts must center in the whole.
This pearl's salvation of the soul,
And he that stedfastly denies
To deal in pomp and vanities,
Shall gain by tenure not to cease,
His Saviour and eternal peace.*

PARABLE VII.

*The Kingdom of Heaven compared unto a
Net cast into the Sea.*

A GAIN — the kingdom's like a draught
Of fishes in the ocean caught;
With which of every kind well stor'd,
The net they on the strand explor'd,
When some in vessels they collect,
And some they sever and reject.

So shall it happen in the end,
The Lord th' angelic host shall send
To sever from amongst the just
Those, that attentive to their lust,
Were dead to Jesus preaching truth,
Now doom'd to wail and gnash the tooth.

PARABLE VIII.

The Scribes and Pharisees reprov'd.

THE scribes and pharisaic race,
 Abiding in the holy place,
 Did to our blessed Lord repair,
 And question'd him on this affair —
 Why have thy followers rebell'd
 'Gainst laws traditionally held,
 And wash not e'er they take their bread?
 To which the Lord in answer said —
 " Why by tradition have ye broke
 " God's great commandment, for he spoke
 " Give either parent honour due,
 " And he that does not let him rue.
 " Tradition works another way:
 " As whoso to his fire shall say,
 " Whatever profit shall accrue,
 " Or to my mother, or to you,
 " Is my free gift, and not the fruit,
 " Of God's commandment absolute;

" Him

“ Him you acquit by your decree,
“ And make a mock of God and me.
“ Ye hypocrites, how well of old
“ Esaias of your ways foretold?
“ With words and mouths this froward race
“ Adore me, and approach my face,
“ And their lip-service they devote,
“ While all their hearts are far remote.
“ But all that worship is in vain,
“ Which for your Maker you would feign;
“ While you would have bye-laws injoin’d
“ Of frail and fallible mankind.”

He therefore bade the throng draw near,
And said unto them, learn and hear :
Not outward things, however vile,
Receiv’d into the man, defile ;
But that which cometh from within
Pollute the human soul with sin.

Then came the Twelve around and said,
Lord, what you urg’d upon this head,
Gave great offence, as we descry’d,
To pharisees — The Lord reply’d ;
Whatever plant does not exist,
As set by God the Arborist ;
Such must be rooted up and fall —
Let them alone, for one and all,

They’re

They're guides to whom no light's bestow'd,
Yet take the lead and shew the road.
When to the blind the blind commit
Themselves, they all must to the pit.

Then did St. Peter interpose,
Lord, thy last parable disclose.
Then Jesus — dull, and taught in vain,
Can ye not fathom truths so plain?
Whatever in the mouth one takes,
Its passage to the stomach makes,
And thence into the draught descends:
But that in which a man offends
Must from a tainted heart arise;
Thence evil thoughts, that they devise,
Thence murder, fornication, fraud,
Thence blasphemies are spread abroad.
Such things all purity defeat,
Not with unwashten hands to eat.

*The blessed men our Saviour chose
To hear his doctrine, share his woes,
Still as they waited by his side
Were by his glory purified.
No limpid rill, no polish'd vase,
But were unclean before his face.*

Where'er

*Where'er he travell'd, or remain'd,
Inevitable sweetness reign'd ;
And by his very * word applied,
He cleans'd, he blest'd, and sanctified.*

PARABLE IX.

The unmerciful Creditor.

HOW oft (says Peter) Lord, I pray,
Shall ev'n my brother err and stray,
And I forgive repeated crimes,
Must it be done till seven times?

Not until seven times a-day,
(The Man of Mercy cries) I say,
But until seventy times by sev'n.
Wherefore the reign of Christ from heav'n
Is liken'd to a certain king,
What time he set about to bring
His servants each to his account,
When one was found upon th' amount

Ten

* Now are ye clean through the word which
I have spoken unto you, *John* xv. 3.

Ten thousand talents in his debt,
Which sum as he could no where get,
His lord gave instant charge, that he,
His goods, his wife, and family,
Should in the public mart be sold,
And thence the talents to be told.
His servant then before his feet
Fell down his mercy to intreat —
“ Have patience, Lord, thy wrath controul;
“ And I will fairly pay the whole.”
His master soon inclin’d to yield
Compassion, not alone repeal’d
The condemnation of a slave,
But frankly all the debt forgave.

Yet this same fellow, nothing taught,
Went, and another servant caught
Fierce by the throat in rank offence,
That ow’d him but an hundred pence ;
“ Let my debt instantly be paid.”
His brother therefore meekly pray’d —
“ Have patience, and thy wrath controul,
“ And I will fairly pay the whole.”
Yet he would not attend his plea,
But cast him into jeopardy,
His bondage not to be enlarg’d,
Until the total was discharg’d.

So all the household in disgust,
Of guilt thus cruel and unjust,
The matter to their lord relate,
Who calling in the base ingrate,
Cried, " Traitor, did not I forbear,
" Relenting at thine earnest pray'r,
" And should'st not thou have had the grace
" To weigh a less offender's case,
" And to his debt have pity shown,
" So late forgiven all thine own? "

Then justly wroth his lord ordains.
For him the torture and the chains,
Till he should answer his demand —
Thus likewise shall the reck'ning stand
Betwixt my heav'nly Sire and you,
Unless your hearts all hate subdue,
And spare your brother ev'ry one,
Whatever trespass he has done.

PARABLE X.

The Lord of the Vineyard and the Labourers.

MY kingdom in another view
(Says Christ) has this resemblance too,
A certain man at early day
Agreed with labourers for pay,
Who for a penny each content
Were straightway to his vineyard sent.
At the third hour again he hied,
And idlers in the market spy'd,
To whom he his command enjoins,
“Go ye likewise and dress my vines,
“And what in reason is your due,
“That will I pay;” so they withdrew.
At the sixth hour he likewise came,
And at the ninth, and did the same.
About th’ eleventh he chanc’d to meet
With other loiterers in the street,
To whom, “Why stand ye thus?” he cry’d;
No man has hir’d us, they reply’d.

“Ye likewise to the vineyard go,
“And what is right I will bestow.”—

His servant therefore at the eve
Made, by command, the men receive
What to each labourer should fall,
Beginning with the last of all.
So they, that at th’ eleventh were hir’d,
Each man with pence a-piece retir’d :
But when the first were also come,
They thought to have a greater sum,
And they but pence a-piece receiv’d,
At which they murmur’d and were griev’d,
And the good man of fraud arraign’d —
“Lo ! we that all the day sustain’d,
“And brav’d the sun’s meridian pow’r,
“Fare ev’n as those that wrought an hour.”—
But he the loudest thus address’d,
Friend, thou by no means art oppress’d.
Did ye not all agree for pence,
Take that is thine, and get thee hence.
This last shall have as much as thou —
What not my property allow,
And shall thine evil heart repine
At God’s benevolence in mine ?
The last shall thus the first precede,
For tho’ a multitude indeed

Are call'd to hear the common word,
Yet few are chosen, and preferr'd.

*According to the Lord's intent
By this same penny here is meant,
The crown of him that wins the race ;
The time of day's the time of grace.
Some from their infancy begin
To cleave to Christ, and flee from sin,
As Samuel walk'd to God well known
As soon as he could walk alone :
Some must be strengthen'd e'er they thrive
In Christ, and ev'n their prime survive.
Some are religious not before
Their knees are weak, and heads are hoar.
And others on a sick-bed lie,
And there first call on Christ, and die.
God's property is mercy still,
And he can grant it when he will.
He knows man's talent, and his pow'r :
Some lab'ers earn more in an hour
Than others in a tedious space,
And frustrate love and thwarted grace
Thro' Christ the final doom may stave,
And rise fructif'rous from the grave.*

PARABLE XI.

The Father and his Two Sons.

A Certain man, whose sons were twain,
Who had a vineyard to maintain,
Address'd the first "My son, away,
"To work, and prune my vines to-day."
He said, I will not go, but went
When wrought by conscience to repent.
The second had the like command,
And said, "I go, sir, out of hand,"
But did not stir — which of these two
Had grace the father's will to do?
They answer, Lord, the first — if so,
The Lord reply'd, for certain know,
As touching Christ's eternal mead,
Harlots and publicans precede
You, elders — for when John express
Came in the way of righteousness,
Him whom nor priest nor scribe believ'd,
Harlots and publicans receiv'd.

And

And when his ways and works were known,
Yet would ye not amend your own;
Nor did your froward hearts dispose,
Nor unto faith repentance chose.

*Christ in the parable decries
A mere professor's life of lies,
Who's bold to preach and reprimand
In words magnificent and grand,
The pompous self-applauding saint,
All inward filth and outward paint;
But conscious meekness, which appears
To give the glory voice and tears,
At once uncloaking all offence
By duty and by diffidence,
Not only brings the pardon down,
But gains th' incorruptible crown.*

PARABLE XII.

The Householder and Husbandmen.

ATTEND to what I yet relate —
A certain man of an estate,
When he had plann'd and planted out
A vineyard, fenc'd it round about,
And made a wine-press on the spot,
And tow'r — and let it out by lot,
And in a foreign realm sojourn'd,
But when th'in-gathering time return'd,
He to the husbandmen deputed
His servants to receive the fruits.
But they those servants roughly treat,
And one they stone, and one they beat.
Then thinking he had sent too few,
He more dispatch'd, and them they slew.
But last he bade his Son appear —
“ Him they will certainly revere.”
Whom when the husbandmen beheld,
They all united and rebell'd.

“ This

“ This is the heir, come, him destroy,
 “ And we shall all th’ estate enjoy.”
 Then seizing him, they basely wound,
 And slay, and cast from out the ground.
 But when the Lord himself arrives,
 What shall he do for all these lives?
 They say, he surely will consume
 Those wretches in a dreadful doom,
 And let his vineyard out at last
 To lab’rers of another cast,
 Who shall restore the Lord his due
 In season, and with rev’rence too. —

*By that fenc’d vineyard mention’d here
 Let out to lab’rers by the year,
 The Lord the Holy Land describes,
 The husbandmen are all the tribes.
 By the Lord’s servants are inferr’d
 The priests and prophets of the word,
 Which still were sent from time to time
 Upbraiding Israel with his crime,
 That all his sons were gross ingrates,
 Nor gave the praise, nor paid the rates,
 Nor heeded fast or feast to keep,
 Nor let the land in sabbath sleep.
 These some were beat, and some were slain,
 All made their embassy in vain. —*

The son commission'd in the end —

By him does Christ himself intend,

And prophecies of his decease —

O God, do thou our faith increase,

That we be worthy workmen found

To dress the vine and till the ground,

And yield thy fruits in season due,

Nor imitate th' apostate Jew;

And Zion's forfeit place retake,

Thro' Christ his aid, and for his sake.

PARABLE XIII.

The Marriage Feast.

AND Jesus yet again pursu'd
His theme by parables renew'd.

The charter, which from heav'n I bring,

Is like a certain earthly king,

Who did his son a feast provide

The day on which he took a bride,

And sent his servants to invite

Such guests as had the greatest right;

But

But not a man of them would come.
 Again he sent out other some,
 " Tell them (I charge you) that are bid,
 " My beeves, my fatlings, lamb, and kid,
 " I for your company prepare,
 " Attend the feast, and take your share."
 But they contemn'd the joyful day,
 And went in scoff another way,
 One going to his rural grange,
 And one into the throng'd exchange.
 But for the remnant — they revile
 His men and kill them — in a while
 When the king heard thereof, enrag'd
 He sent forth armies, that engag'd
 Those murderers, and overcame,
 And set their city in a flame.
 Then to his servants he declar'd,
 " The wedding is indeed prepar'd;
 " But they, who first were bidden here,
 " Were most unworthy my good cheer.
 " Go, therefore, to the common road,
 " Where whomfo'er you find bestow'd,
 " Bid welcome." — So the servants went
 To the highways on such intent,
 And good and bad, and one and all,
 They brought, and plac'd them in the hall:

So

So that the wedding-feast was stor'd
With guests that fill'd the social board.
And when the king came in to see
The guests, a man there chanc'd to be
Without a garment made to grace
The rapture of the day and place.
“ Friend, said the king, how durst thou come
“ Without a robe ? ” and he was dumb.
Then said the sov'reign to his men,
Bind him, and take him to the den
Of outer darkness, there to rail
At goodness, gnash his teeth and wail,
And fitter to his thoughts employ
In sorrow, unarray'd for joy.

*God is the king, his son is Christ,
The marriage-feast the eucharist.
By servants here are understood
God's priests, ambassadors for good.
Th' invited guests, that did refuse,
Are worldlings that the church disuse.
The wretches, that in discontent
Murder'd the servants that were sent,
Are such as not alone reject,
But persecute the Lord's elect.
The people brought from public ways
Are such as yield the pray'r and praise,*

Where

*Where God's communicants agree ;
The wedding-garment's charity,
Which whoſo does not love and wear
Can give no praiſe, can make no pray'r,
And laſt of all ſhould dare come up
To eat that bread, and drink that cup.*

PARABLE XIV.

The Fig-tree.

HARD on the great tremendous day
Of tribulation, and diſmay,
Thick darkneſs ſhall the ſun-beams veil,
And all the lunar brightneſs fail ;
Each ſtar ſhall fall from out his ſphere,
The pow'rs above ſhall quake with fear :
Then they in heav'n the SIGN ſhall view
Of him, they crucify'd and ſlew.
Then ſhall the nations weep and ſigh
To ſee the Son of Man on high,
With all the hoſt of heav'n around,
And in ſtupendous glory crown'd ;

And

And then he shall th' angelic band
With the shrill trumpet's voice command,
To call and congregate the blest
From north to south, from east to west.
Now learn a parable in brief
About the fig-tree and its leaf,
Which tree while it is tender now,
And puts forth verdure from each bough,
Ye hail the token, and descry
At once, that summer-time is nigh.
So when ye see these things, my friends,
Know ye, the dreadful day impends ;
Attend ye, for in very deed
The present race shall not recede
Before these things you hear from me,
Shall be fulfill'd in a degree.
The heav'n and earth shall pass away,
But not one word of what I say.

PARABLE XV.

The Ten Virgins.

THE heav'nly kingdom at the last,
When man's account is to be cast,
Shall to ten virgins likeness bear ;
Which virgins did their lamps prepare,
And went upon the wedding-day
To meet the bridegroom in the way.
Now five were wise, and five were weak,
With lamps, but had their oil to seek ;
While the five prudent ones produce
Their lamps replenish'd from the cuse.
And as the ling'ring bridegroom kept
Away, they laid them down and slept :
And in a while, about the dead
Of night, a great alarm was spread —
“ The bridegroom comes — ye damsels fly,
“ With joy to meet him ! ” was the cry.
Then all arose with one consent,
And trimm'd their lamps in haste, and went.

Then

Then the fond maids besought the wife,
“ Give us such oil as may suffice
“ From out your lamps, for ours we’ve burn’d.”
Not so, the wary ones return’d,
Lest there be scarce for either train —
But go ye rather back again,
And buy of those that sell the same :
But while they went, the bridegroom came.
And as all those that had address
To hold themselves in readiness,
Went in, each maid a welcome guest,
The door was barr’d against the rest.
Anon the foolish ones appear’d,
Whose cries were at the threshold hear’d,
“ Lord, Lord, receive thy handmaids in !”
But he reply’d, “ I know not fin.” —
Watch therefore, for the hour’s not known,
When Christ shall come to claim his own.

*In these ten virgins Christ recites
Five senses in two different lights.
The wise are passions kept on guard ;
The foolish ones are mercies marr’d.
The touch, the taste, the sight, the smell,
The sense of hearing will rebell,
Not kept from wand’ring and mischance
By all attentive vigilance :*

*So they that every sense degrade,
 What time the thoughts of death invade,
 On any crutch, however mean,
 In spite of Christ the word would lean:
 Hence idleness itself subsists
 On spiritual economists.
 Invidious folk with evil eyes,
 Bad tongues, and list'ners unto lies,
 Who keep not the Lord's body chaste,
 Gluttons, that mar th'intent of taste,
 Those that defile the human breath
 With oaths and curses unto death,
 And spoil that incense God desires,
 Which through the lips to heav'n aspires;
 Wretches like these would all to Rome,
 And go to them that sell perfume,
 And to the man of sin apply,
 There pardons and indulgence buy:
 But Christ against the fools, that put
 Their trust in man, his door has shut.*

PARABLE XVI.

The Traveller and the Talents.

THE heav'nly kingdom's like the case
Of one that sought a foreign place,
And call'd his servants to receive
Such goods as was his mind to leave.
Five talents he on *this* conferr'd,
And *that* had two, and one a third :
Each man, according to his skill ;
Then went his purpose to fulfill.

Now he, to whom were five convey'd,
Employ'd the same in useful trade,
Until to other five they grew.
Likewise the next increas'd the two,
With which at first he had begun :
But he, whose talent was but one,
Went forth and dug into the dust,
And there deposited his trust.

Their lord, a tedious season past,
Came home, and reckon'd at the last :

Then

Then he to whom the most was giv'n,
Said, Lord, behold thy five have thriv'n
Till there are other five beside —

“Thou good and faithful man, he cry'd,

“Thou that a little hast inhanc'd,

“To a great charge shall be advanc'd,

“And thy superiour gifts employ :

“Receive thy lord's exceeding joy.”

He likewise that receiv'd the twain,

Cry'd, Lord, behold thy gold again,

Also with other two I come,

As int'rest for th'intrusted sum.

“Thou good and faithful man, he cry'd,

“Who hast thyself so well apply'd,

“More talents shall such gifts employ :

“Receive thy lord's exceeding joy.”—

Then said the man to whom there fell

One talent, Lord, I knew thee well

A rig'rous man, that claims his own

Where he has neither strow'd nor sown ;

And I was fearful to be chid,

So in the earth thy talent hid ;

Behold, that talent I restore,

Here take it, neither less nor more.

His lord reply'd, “Thou slothful slave,

“If I deserve the word you gave,

“ A rig’rous man, that claim my own
“ Where I had neither straw’d nor sown,
“ Thou, therefore, should’st have set about
“ To put thy master’s money out,
“ That he might have been repossess’d
“ With capital and interest.
“ Take then the talent from the worst,
“ And give to him that was the first.
“ For he that by improvement gains,
“ Shall have abundance for his pains :
“ But he, that wretch, that could not use
“ His little, shall that little lose.
“ So take the worthless slave away,
“ And into outer gloom convey,
“ Where midst the refuse of mankind
“ Fiends bellow, and their teeth they grind.”
For when the Son the second time
Shall come in majesty sublime,
By Cherubs and by Seraphs own’d,
And in his glory sit enthron’d,
Before his face and awful state
Shall all the nations congregate,
And he shall sever them in two,
Ev’n as the sheep the shepherds do,
And from the filthy goats divide,
The sheep shall on his right abide,

The goats shall to the left depart.—

Then shall the King declare his heart,

And thus them on the right address,

“ Ye, whom my Father loves to bless,

“ Come, take the substance that endures,

“ And crown, from the beginning yours.

“ For hungry, and without a crumb,

“ To me ye did with nurture come ;

“ Athirst, and ye my drought reliev'd ;

“ A stranger, and ye me receiv'd ;

“ Upon my shiv'ring limbs and bare

“ Ye threw the garment that I wear ;

“ When I was sick, you visits paid ;

“ And when a pris'ner, came to aid.”

Then shall the righteous race rejoin,

Lord, when with hunger didst thou pine,

And we the least assistance show'd ?

Or to thy thirst a drop bestow'd ?

Or took thee trav'ling in distress ?

Or cloth'd at all thy nakedness ?

When wert thou sick, or in a jail,

And we too there thy hap to wail ?

Then shall the Lord this answer make,

“ Since to my brethren, for my sake,

“ Ev'n to the least, you've done these things,

“ You've done them to the King of kings.”

Then shall he turn him to the left;
“ Away from me, of grace bereft,
“ Depart ye to eternal hell,
“ Where satan and his legions dwell.
“ For hungry, and without a crumb,
“ To me with food ye did not come;
“ Athirst, ye did not me relieve,
“ Nor when a stranger, would receive;
“ Upon my shiv’ring limbs, and bare,
“ Ye brought no cloaths for me to wear;
“ When I was sick, no visits paid,
“ Nor when a pris’ner, came to aid.”
They too shall answer like the first —
When wert thou hungry, or athirst,
A stranger, naked, sick, confin’d,
And we were not to help inclin’d?
Then shall he tell them, “ Be ye sure,
“ If ev’n the least of all my poor
“ Was not with needful things supply’d,
“ Your Saviour also was deny’d.”—

Then to their bliss the good shall go,
The bad to everlasting woe.

PARABLE XVII.

The Seed cast into the Ground secretly.

CHRIST form'd his kingdom on a plan
Of liberty. As if a man
Should cast some seed into the ground,
Then go his way, and sleep profound,
And rising duly night and day,
Direct his course another way,
Until the seed should spring and grow,
But in what wise he does not know.
For earth, productive by degrees,
Brings forth spontaneous fruit with ease:
And first the blade, and then the ears,
And last the perfect corn appears.
But, when the fruit mature is found,
He brings his sickle to the ground,
Nor longer at a distance keeps,
But when 'tis harvest, then he reaps.

*The Lord descends and gives his charge,
Then leaves the human will at large;
Withdraws himself, and winks a while:
Mean time in hearts, devoid of guile,
Spring forth his grace, and saving health,
Whose first exertions act by stealth;
But soon from such an hopeful root
Arise the blades, and bid for fruit,
And flourish, till the Lord dismiss
The ripen'd soul to endless bliss,
And at his harvest-home comes down,
And brings his sickle*, and his crown.*

* Rev. xiv. 14.

PARABLE XVIII.

*The wealthy Self-deceiver — of taking no
Thought of the Body — and of Watching.*

A Certain wealthy man had ground
Which did with golden crops abound,
And he debated in his breast,
“ How shall I manage for the best,
“ Since I’ve no room to stow my fruits ? ”
At length he says, “ This method suits,
“ I will pull down my barns, and build
“ Much greater, and they shall be fill’d
“ With all this wealth, in which I roll,
“ And I will say unto my soul,
“ Soul, thou hast plenteous goods in store
“ For this and many a season more ;
“ Repose thyself, indulge good cheer,
“ Eat, drink, and mirthful spend the year.”
But God within his conscience said,
“ This night, thou fool, thou shalt be dead,
“ And I thy sinful soul demand ;
“ Then whose are all these goods and land ? ”

This

This is the case of one who thrives,
And for his carnal lust contrives ;
Rich to himself, and mammon's leav'n,
But poor to Jesus Christ and heav'n.
Therefore the Lord his scholars taught,
“ Take for your mortal lives no thought,
“ What sustenance ye have to-day,
“ Or how ye shall your limbs array.
“ The life, far more than meat, above
“ Is God's communicated love ;
“ The body there is more than dress'd,
“ With light encompassed and bless'd.
“ Consider how the ravens feed,,
“ Nor sow nor reap they for their need,
“ Nor have they barns their store to hive,
“ But God preserves their race alive :
“ How much more worthy of his care
“ Are ye than birds that haunt the air ?
“ Can ye by anxious thought devise
“ To add one cubit to your size ?
“ If then in that is least ye fail,
“ What can solicitude avail ?
“ Observe the lillies how they grow,
“ They toil not, nor the distaff know ;
“ And yet believe what I relate,
“ That Solomon in all his state,

“ Deck'd

" Deck'd with much gold, and many a gem,
 " Was not array'd like one of them.
 " If then your God so clothes the flow'r,
 " Whose being's of the present hour,
 " But on the morrow burnt with fire ;
 " How much more shall he you attire ?
 " O scant of faith ! Then do not seek
 " For drink to draw; nor bread to break,
 " Nor do ye entertain a doubt,
 " For all the race, that be without,
 " Are anxious after things like these,
 " And your Almighty Father sees,
 " And helps your cravings from his throne—
 " Then seek ye Jesus Christ alone,
 " And wait for his eternal mead,
 " And all things meaner shall accede.
 " Fear not, my faithful flock, at all,
 " Although your number be but small ;
 " For God's benevolence be prais'd,
 " To heav'nly thrones ye shall be rais'd.
 " Sell what ye have, and give away ;
 " Provide ye bags which ne'er decay,
 " A heav'nly treasure, not to fail,
 " Where neither moth nor rust assail;
 " For where your treasure is, your heart
 " Will never from that place depart.

" Your

" Your tapers light, your loins adjust,
" And be ye like to men of trust,
" And tarry for the Lord at home,
" 'Till from the wedding he shall come,
" That when he knocks he may not wait,
" But find the door wide open straight.
" Those servants of the Lord are blest,
" Whom he shall find disdain'g rest ;
" In truth he shall his loins begird
" And feed them to himself prefer'd.
" If at the second watch he speed,
" Or at the third, then blest indeed
" Are all those servants, that retard
" Their peace, and stand upon their guard —
" And this for certain ye may hold,
" If the good man had been foretold
" What time the thief broke thro' the wall,
" He would have watch'd, and sav'd his all.
" Be ready, therefore, and take care,
" The hour, of which you're not aware,
" May be the Lord's appointed time
" To crown thy toil, or charge thy crime."

Then Peter interrupts him thus —
Speak'st thou this parable to us ?
Or is it, Lord, a gen'ral call
And warning, giv'n alike to all ?

But,

But, waving him, the Lord replies,
Who is that steward just and wise,
To whom his lord shall give the lead,
And charge him all his house to feed?
He's at his lord's arrival blest,
Detected doing of his best. —
His master, ('tis the truth I say)
Shall justly bid him bear the sway.
But, if within himself he says,
My master his return delays,
And then each man and maiden beats,
And drinks to gross excess, and eats.
The day, the hour, he never thought,
He by his master shall be caught,
Who will the wretch in pieces hew,
And rank him with the godless crew. —
And he, that knew his master's will,
Yet was not ready to fulfil,
Shall, heedless of a plain command,
To many stripes a victim stand.
But he, without precaution rash,
Altho' he's worthy of the lash,
Shall be corrected with a few :
Where much is giv'n, much is due ;
And men, to whom they much commit,
Will not but still for more acquit.

PARABLE XIX.

The Barren Fig-Tree.

THIS parable he then did add —
A man within his vineyard had:
A fig-tree set, when he was bound
In search of fruit, but none he found;
Then to his dresser thus he spake —
Lo! three years I my journey take
In quest of fruit from off this tree,
And not a single fig I see —
Then cut it down, for nothing worth,
Why should it load the useful earth?
But he reply'd — Lord, I implore,
Forbear it also one year more,
'Till I shall dig about the root,
And dung it still in hopes of fruit,
Which, if it should my labour crown,
'Tis well; if not, then cut it down.

*God's sov'reign justice must decree
To cut off, as an useless tree,*

Each

*Each sinful man — but mercy pleads,
And hope, thro' Jesus Christ, she feeds.
Another and another year —
Perhaps the wretch, thro' love or fear,
Himself to grace may recommend,
And be accepted in the end.*

PARABLE XX.

The Lost Sheep.

THEN all the Publicans drew near,
And profligates, his word to hear;
Which congregation did displease
And grieve the Scribes and Pharisees;
Who said, the sinner this man joins,
And with th' exactor sits and dines.

Then he this parable began —
Is there of you a single man,
If worth a hundred sheep in stock,
And lose but one of all the flock,
Who does not quit the ninety odd,
Left to the providence of God,

And

And hies him to regain his loss?
Which, when he finds it, thrown across
His shoulders, joyful home he bends,
And calls his neighbours and his friends,
“ Rejoyce with me, for I have made
“ Discov’ry of the sheep that stray’d.”
So likewise joy in heav’n shall be
More for one sinner’s contrite knee,
Than ninety-nine without offence,
Who have no need of penitence.

PARABLE XXI.

The Piece of Silver.

OR thus, — What woman, that retains
 Ten silver pieces, all her gains,
 And loses one, does not explore,
 With candle light, and sweep the floor,
 And use all diligence, to find
 The coin on which she sets her mind ;
 And, when she finds it, does not call
 Her friends and neighbours, one and all,
 “ Your gratulations here be paid,
 “ I’ve found the piece that I mislaid !”
 Likewise there’s joy, you may rely,
 Before th’ angelic host on high,
 If one poor sinner meekly prays,
 Repenting all his evil ways.

PARABLE XXII.

The Spiritual Œconomist.

CHRIST call'd the throng — These things
ye hear,

But do ye comprehend them clear ?

They say unto him, “ Lord, we do.”

Then did he his discourse renew —

“ On this account each learned scribe,

“ That can Christ's heav'nly truths imbibe,

“ Hence shall his ghostly charge subsist,

“ And act the good œconomist,

“ While new and old, from all his store,

“ He gives each guest, that haunts his door.”

*The Lord would here his converts teach
How his good saints should read and preach,
By copying all his faith and force,
As he sets off his plain discourse ;
Brings forth new truths, the old he cites,
Puts diff'rent things in various lights ;*

Disposes

*Disposes all things for the best,
And treats his hearers as his guest.*

PARABLE XXIII.

*The Prophet without Honour in his own
Country.*

THE Lord, as he had made a pause
From all these parables, withdraws,
And as his destination tends,
Seeks his own country, and his friends ;
And in their synagogue he taught,
Till all the throng amazement caught.
And whence (exclaim'd the traitors) springs
This wisdom, and these mighty things ?
Is Mary not his mother's name,
Who from the vile mechanic came ?
And are not Simon, Joses, James,
And Jude, his brethren by their names ?
His sisters too before our eyes ?
Whence, therefore, can these things arise ?
And they in rank offence decry'd
His works. — But Jesus Christ reply'd,

And said unto them all — “ A fear
“ Is not without respect e’en here,
“ (Unless before his native land,
“ And his own family he stand.)”
And there, as they would not believe,
He did few miracles atchieve.

*By envy was Christ Jesus try’d,
By envy cast and crucify’d;
This had not been the case at Rome
Or Athens, if one may presume.
Joseph with many-colour’d vest,
That child o’er all his brethren blest,
A type of Christ our Saviour sent,
God’s Son, in whom he was content;
At home condemn’d to death and shame,
In foreign Egypt found his fame,
’Till he at Pharaoh’s right-hand stood,
As Christ at God’s supremely good.*

PARABLE XXIV.

The Prodigal Son.

TWO youths a certain father rear'd,
Of which the youngest son appear'd,
And ask'd him, "Sir, to me consign
"What portion of the goods is mine."
Then shared he, without more ado,
His livelihood betwixt the two.
But e'er a many days were pass'd,
The younger all his wealth amass'd,
And took his journey far away,
Where soon, inordinately gay,
He wasted all he did possess
In rioting and rank excess;
And when with all he'd made an hand,
There rose a famine in the land,
And he began to be in need:
He therefore with himself agreed
A certain foreigner to join,
Who sent him forth to feed the swine,
And he thro' want began to crave
The husks that to the herd he gave;

And to his want none had respect —
But when he did at length reflect,
“ How many a servant man, he said,
“ My father hires, abounds with bread,
“ Nay, can the neighb’ring poor supply,
“ And I am at the point to dye :
“ I will arise, and thus accost
“ My father ; father, I am lost
“ By grievous sin to heav’n and thee,
“ Not worthy in the least degree
“ That thou should’st as a son embrace
“ Me, therefore ’mongst thy servants place.”
Then he arose, and left the trough,
And when he was a great way off,
His weeping father knew him well,
And ran, and on his neck he fell,
And kifs’d him. — Then he did accost
His father, “ Father, I am lost,
“ By grievous sin to heav’n and thee.” —
But raising him from off his knee,
His father bade the servants bring
The goodliest vestment, and a ring
To put upon his hand, and shoes
Upon his naked feet, and loose
The fatted calf, which they should kill,
Of mirth and cheer to have their fill :

For this, my son, tho' dead to me,
Once more alive again I see,
And my lost hope I have regain'd. —
Then all were glad and entertain'd.
Now all the while that this was done,
It happen'd, that the elder son,
Who then was in the field advanc'd,
And heard them, as they sung and danc'd,
And calling of a servant out,
Inquir'd what they was about. —
He said, thy brother's come again,
Thy father has the fattling slain,
As he is safe and sound receiv'd. —
Then he was very wroth and griev'd,
Disdaining to go in a doors.
Then comes his father, and implores
His presence. — But he answ'ring said,
Behold ! now many years are fled,
Since thee with all my heart I serv'd,
Nor ever from thy mandates swerv'd,
And yet I never had th' amends
Of one poor kid to treat my friends ;
But soon as this thy son was come,
Who has embezzled such a sum
In lust, and thy affairs distress'd
For him the fatted calf is dress'd.

But he returning, Son, reply'd,
 With me you ever do reside,
 And all I have is thine—'twas meet
 This day with joy and mirth to greet,
 For this thy brother, tho' esteem'd
 As dead, 's alive, tho' lost, redeem'd.

PARABLE XXV.

The Unjust Steward.

THIS parable, as he convers'd
 With his disciples, Christ rehears'd.—

A certain man of wealth maintain'd
 A steward, and he was arraign'd,
 That he had of his goods made waste;
 He therefore call'd him up in haste,
 And said, "What is this thing I hear?
 "Let your accounts be stated clear:
 "Thou from thine office must depart."—
 Then said the steward in his heart,
 "Thus stripp'd, how grievous is my task?
 "I cannot dig, and scorn to ask.

"I

“ I am resolv’d what step to take,
“ That when my post I must forsake,
“ I somewhere may reception win.”
On which he call’d one debtor in,
And ask’d, how much he was in debt
In that he had not settled yet ?
“ An hundred measures, I confess,
“ I owe, sir, from the olive-press.”
Then haste (he said) and sit thee still,
And write down fifty in thy bill.—
He of a second next would know,
How much ? “ An hundred bowls I owe
“ Of wheat from out the threshing-floor.”
Then take thy bill and write fourscore.—
The Lord moreover in the end
Did this same man of guile commend
For acting of a prudent part :
Since all the race, that set their heart
On worldly things, are wiser far,
In what concerns them, where they are,
Than children of the light can be,
Train’d in the Lord’s simplicity.
Then, (in griev’d irony he spake)
Friends, of unrighteous mammon make
That when you fail, from wealth and pride,
You heav’nly mansions may provide.

This

*This lecture seems to have been read
After the twelve the Lord had fled,
And went about with carnal eyes
In quest of temporalities ;
Perhaps indulging vice her way ;
Perhaps remitting sins for pay ;
With Judas selling Christ his worth ;
With Peter sav'ring things on earth :
But Christ explicitly declares
Against the world and its affairs.*

Two lords no minister can serve :
For or of one he'll well deserve,
The other hate in servile fear ;
Or else he will to *this* adhere,
And *that* will disobey and scorn :
You're not for God and mammon born.

PARABLE XXVI.

The Rich Man and Lazarus.

A Certain man of wealth possess'd,
In purple and fine linnen dress'd,
Did proudly pass each live long day
In sumptuous banquetings away;
At whose uncharitable doors
A certain beggar, full of sores,
Was station'd, Lazarus by name,
And all the wretched suppliant's aim
Was, of the crumbs but to be fed
Of the great lord's superfluous bread:
But he the beggar's pray'r deny'd;
'Till, nearer with their God ally'd
In charity, the very hounds
Came up and lick'd the poor man's wounds.
He, therefore, died for lack of aid,
And by the angels was convey'd
To Abraham's bosom for his peace.
The greedy Epicure's decease

In

In a short season too occur'd,
And he was pompously interr'd :
Then lifting up his baleful eyes,
Tormented with hell's agonies,
He did poor Lazarus survey
In Abraham's bosom, where he lay,
And, " Father Abraham, he said,
" Have mercy on me, thus dismay'd,
" And send back Lazarus to dip
" In the cool stream his finger's tip,
" That he may so relieve my tongue,
" Which in tormenting flames is stung."
Then Abraham said, Remember, son,
What in your mortal state was done :
How thou the goods of life hadst got,
And Lazarus an evil lot :
Whence heav'nly comforts bless the poor,
Whilst thou must agonies endure.
Add to the certainty of this,
Betwixt the seats of pain and bliss
There is a gulph they may not shoot,
Nor I from hence my sons depute,
Nor can they come with us to class,
Who would from your allotment pass.
" I therefore (he renew'd his pray'r)
" Beseech thee, that he may repair

" Unto

“ Unto my father’s house, where five
“ Of my own brethren still survive,
“ And testify unto them all,
“ Left they to this perdition fall.”
There’s Moses (Abraham in return)
And Prophets, let them read and learn.
“ Nay, father Abraham, (he said)
“ If one went to them from the dead,
“ They will repent themselves and fear.”
He answer’d, If they will not hear
What Moses and the Seers maintain,
The dead themselves would rise in vain.

*All Prophets, since the world began,
Foretold our Saviour God and Man.
And when the Jews would not collate
The scriptures with our Lord’s estate,
But all the miracles atchiev’d
By doubt stupendous disbeliev’d ;
They were not likely to repent
By things however evident.
Our Saviour, therefore, did not shew
Himself, when ris’n, but to a few,
Which for that purpose he had chose,
All evidence to crown and close.*

PARABLE XXVII.

Faith as a Grain of Mustard-feed.

THE Twelve to Christ, their Master, cry'd,
"Increase our faith!" The Lord reply'd,
If you had lively faith, indeed,
But as a grain of mustard-feed,
You might this sycomine command
To grow by sea and quit the land.
But whatsoe'er by faith is known,
Or done by works, is God's alone.
For which of you shall have a HAND,
That plows and fodders at command;
And to him thus anon shall say,
Loos'd from the labour of the day,
"Go, get thee in, and take thy mess;"
And shall not rather thus address,
"Make ready that on which I sup,
"And gird thyself, and bring it up;
"And when thou'st serv'd my bowl and meat,
"Then likewise thou shalt drink and eat."—

What

What are the Master's thanks conferr'd
 On him, who thus obey'd his word?
 Not they, I trow — So likewise you,
 That done you were enjoin'd to do,
 Shall better with submission own
 Before your Master's awful throne,
 " Our duty is but barely paid,
 " And 'twas by force that we obey'd;
 " And all our services are vain
 " In which are neither grace nor gain."

PARABLE XXVIII.

The Importunate Widow.

THIS parable he likewise spoke,
 Religious ardour to provoke,
 That men their constant pray'r should plead,
 Nor e'er grow languid, or recede.

There in a certain city dwelt
 A judge, whose heart no pity felt,
 Nor did he God Almighty fear,
 Or any man on earth revere.

On

On him a widow of that place
Attended, and referr'd her case :
“ Avenge me of my foe,” she cry'd, .
Which for long while the judge deny'd :
But when a certain time was past,
He argued with himself at last,
“ Although the Lord I do not fear,
“ Nor any man on earth revere ;
“ Yet since this widow day and night
“ Is urgent, I will do her right,
“ Left by her coming without end,
“ She weary me to death.” — Attend
To what th' unrighteous judge admits,
And shall not God Supreme, that sits
Enthron'd in righteousness, respect
And vindicate his own elect,
Which day and night prefer their pray'r,
Though for a long time he forbear ?
I tell you of a truth, indeed,
It shall be done, and done with speed.

PARABLE XXIX.

The Pharisee and Publican.

HE too this parable address'd
To men, that pompously profess'd
Themselves in their own works to pride,
And scorn all other folk beside.
Two persons, to prefer their pray'r,
Did to the house of God repair ;
One of the Pharisaic clan,
And one a sinful publican.
The Pharisee stood up and pray'd,
And thus within himself he said,
" I thank thee, God, that I am free
" From sins, in which the rest agree,
" That are extortioners, unjust,
" Or giv'n to foul adult'rous lust,
" Or like this publican to gold ;
" Twice ev'ry week the fast I hold,
" And give of all that I possess
" The tithe in perfect righteousness."

F

Mean

Mean time the publican withdrew
To a more distant point of view,
Nor durst to heav'n exalt his eyes,
But smiting on his breast he cries,
" The Lord be merciful to me
" A sinner in the worst degree."
I tell you fairly of the twain,
The publican went home again
More sure of pardon for his fault.
For those that would themselves exalt,
Shall fall, while heav'n-accepted sighs,
And humble penitents, shall rise.

P A R A B L E X X X .

The Camel and the Needle's Eye.

A Certain ruler came to ask,
" Good Master, what must be my task
" To gain heav'n's infinite reward ? "
Why callest thou me good ? the Lord
Reply'd : no person has a claim,
Save God alone, to such a name.

Thou

Thou know'st the statutes what they be,
Do not commit adultery;
And, Do no murder; Do not steal;
Nor in false testimony deal;
Thy parents reverence. — He cry'd,
“ With these from youth have I comply'd.”
Now Jesus hearing this, return'd,
Yet one thing is there to be learn'd;
Give all thou hast unto the poor,
And thou shalt heav'nly wealth insure,
And one to my disciples add.
This said, he was exceeding sad,
For he much opulence possess'd.
When Jesus saw him thus distress'd,
He said, How hardly shall they go
To heav'n who have their wealth below:
For ev'n the camel may go thro'
The needle's eye with less to do,
Than men, that doat on mammon's rust,
By God be number'd with the just.
And they that heard him this declare,
Cry'd, (conscious of the gen'ral care)
Who can be sav'd of all mankind?
But he with lenity rejoin'd,
What is impossible with man,
Omnipotence both will and can.

PARABLE XXXI.

The Good Shepherd.

IN truth, in very truth, I say,
The man that comes another way,
And enters not the door, his will
Is God's good sheep to fleece and kill :
But the true shepherd of the flock
Comes by the door-way ; at his knock
To him the porter opes by choice,
And his sheep know the welcome voice :
And his own flock by name he hails,
And leads them out to verdant vales ;
And when he puts them forth to feed,
He does his own good sheep precede,
Which follow, as his voice they know ;
But after strangers will not go,
But flee away from such in fear,
As for their voice they have no ear.
This parable our Saviour spake,
Nor could the twelve his meaning take ;

He

He therefore said to them again,
 His gracious purpose to explain,
 'Tis truth, the very truth direct,
 I am the door-way in effect
 Of my own sheep. Who came of old,
 Were thieves and robbers of the fold;
 But them the sheep did not revere.
 I am the door, who enters here,
 He shall be sav'd, and to his mind
 Free passage and sweet pasture find.
 To steal, to kill, and to destroy,
 Are a thief's errand, and his joy:
 But to give life my mission's seal'd
 At large, eternal, unreveal'd.
 I am the shepherd good and true,
 Who gives his life for sheep like you.
 The hireling, to the flock unknown,
 Whereas the sheep are not his own,
 Sees the wolf come in search of prey,
 And leaves his charge, and flies away;
 The wolf then seizes on the best
 Secure, and scatters all the rest.
 The hireling (ev'n as such) recedes,
 Nor cares he for the sheep he feeds:
 My sheep, the shepherd true and good,
 I know, and I am understood.

Me as the Father knows, ev'n so
I him reciprocally know :
And I, his covenant to keep,
Lay down my life, and save my sheep.
And I have other sheep, beside
'This fold, for which I must provide ;
They, by my voice, shall be controul'd
At length one shepherd and one fold.
Here is my Father's love intense,
Because I willingly go hence,
And die the death to live again.
No man I charge, that I am slain :
But, so empower'd my life resign,
(To yield and to resume is mine)
This is the Father's great behest
Giv'n to my soul's supreme request.

PARABLE XXXII.

The True Vine.

THE true and genuine vine am I,
The husbandman my Sire on high;
Each branch in me that grows in vain,
He will not suffer to remain:
But that which yields a plenteous store,
He purges to increase the more.
From your offence you now are clear'd
By those pure words, which you have heard.
Abide in me, and I in you;
For as the branch no fruit can shew,
Unless it cleave unto the tree,
So ye are nothing but in me.
Ye are the branches, I the vine,
Much fruit you bear whene'er you join
Your Saviour, and abide in one;
But without me is nothing done.
And if a man do not abide,
As a dead branch he's cast aside;

And men, for such have no desire,
But for the fuel of the fire.
If you in me shall make abode,
Nor are my words in vain bestow'd,
Ye then shall ask for what you will
Secure of my compliance still.
Your fruitfulness to God confirms
The glory; on no other terms
Ye my true followers can be.
And as the Father's love's to me;
So are you all to me most dear:
In mine affections persevere.
Ye in your love shall surely stand,
By giving heed to my command,
As I, while I to God's incline,
Continue in the love divine.
These things I've said, that ye might dwell
In joy, which shall to fullness swell —
Obey me—to each other shew
That love, which I have shewn to you:
And there's no love this love transcends,
That a man die to save his friends.

PARABLE XXXIII.

The Good Samaritan.

A Certain counsellor arose,
And, tempting him, did this propose,
What duties, master, must I do,
To gain eternal life with you ?
“ What’s in the written law decreed ?
The Lord reply’d, “ how dost thou read ?”
He answer’d, “ Thou shalt love the Lord
“ Thy God with all thy heart’s accord,
“ With all thy soul to him inclin’d,
“ And all thy strength, and all thy mind,
“ And as thyself and special end
“ Thy neighbour and his wealth befriend.”
The Lord replies, “ Thou answer’st well ;
“ This do, thou shalt in safety dwell.”
But he, desirous to evade,
And justify his practice, said,
“ O Lord, and out of all mankind,
“ Pray, where must I my neighbour find ?

Then

Then Jesus answer'd, — “ On a day
“ A certain trav’ler took his way,
“ Bound from Jerusalem to go
“ A journey far as Jericho,
“ And thieves encount’ring in his course,
“ They stripp’d him of his cloaths by force,
“ And, when with many wounds he bled,
“ Departed, leaving him for dead.
“ By chance there came unto the place
“ A priest, who when he saw the case,
“ Pass’d over on the other side :
“ A Levite in likewise espy’d,
“ And pass’d off from the wounded man.
“ But, haply, a Samaritan,
“ As he was trav’ling where he lay,
“ With pity did his case survey,
“ And where he maimed was and bruis’d,
“ Bound up, and oil and wine infus’d ;
“ Then mounting on his beast he leads,
“ And to an inn with caution speeds :
“ And on the morrow when he went,
“ He took out two pence to content
“ The host, and gave him charge, Take care,
“ Whatever more in this affair
“ Thou spendest, I will thee repay
“ Whene’er I come again this way.

“ Which

“ Which person, therefore, can’st thou tell,
 “ Was neighbour unto him that fell
 “ Amongst the thieves ? — The man (he cries)
 That saw his wounds with pitying eyes.
 Then Jesus answer’d, “ Get thee hence,
 “ And imitate benevolence.”

P A R A B L E XXXIV.

The Children in the Market-Place.

TO what (says Christ the prince of grace)
 Shall I compare this froward race ?
 What are they like in word and way ?
 They’re like to little folk at play,
 Which in the market-place commun’d
 With one another, “ We have tun’d
 “ Our pipes, and ye no measure kept,
 “ We’ve mourned, and ye have not wept.”
 For, first, the way John Baptist lead,
 Not drinking wine, nor eating bread,
 And you all cry’d, he was possess’d.
 The Son of Man became your guest,

And

And him to reprobate ye join,
“ Behold, a glutton, giv’n to wine,
“ Of publicans and vice the friend.”
But wisdom’s children shall defend
Their parent working various ways,
And bring her off for endless praise.

PARABLE XXXV.

*Christ and Mary Magdalen at the Pharisee’s
Entertainment.*

A Pharisee the Lord implor’d,
To come and bless his social board :
The Lord accepted of his treat,
And went and sat him down to meat ;
When, lo ! a woman of the place,
Fall’n by her sins into disgrace,
And knowing that the Lord was there,
Did to the Pharisee’s repair,
And brought a box of sweet perfume,
And stood behind him in the room,
There bath’d his feet the while she cry’d,
And with her locks dishevell’d dry’d ;

Then

Then with her lips she kiss'd his feet,
And pour'd thereon her ointment sweet.
This, when the Pharisee, that made
The entertainment, had survey'd,
He thus within himself agreed,
If this man was a seer indeed,
He would have known, that she, who came
And touch'd him, was of evil fame.
But Christ unto his thought reply'd,
" Simon, there's something to decide,
" Which I shall speak to thee anon."
And Simon answer'd, Lord, say on.
" A certain creditor from two
" Had got a sum of money due,
" The one five hundred pence he lent,
" The other fifty — in event,
" When neither had a mite to pay,
" He both forgave. Now, therefore, say,
" Which of the twain shall love and bless.
" The most? — Says Simon, As I guess
The person whom the most he spar'd.
Says Christ, " Thou rightly hast declar'd."
Then turning from his seat aside,
Seest thou this object here, he cry'd :
When I came in thy house to greet,
Thou gav'st me nought to wash my feet ;

But

But she for that her tears has us'd,
And wip'd them with her hairs diffus'd.
Thy welcome no kind kifs endear'd,
But ever since I first appear'd,
This woman here has been profuse
To kifs my feet. From out thy cruse
Thou pour'd'st no oil upon my head,
But she her precious balsam shed :
Wherefore, I tell thee, I think fit
Her sins, though many, to remit.
For much she lov'd, as much she ow'd :
But she that has the grace bestow'd
Of mercy for a small concern,
Will love but little in return.
Thou from thy sins (he cries) art free.
Then certain of the company
Said in themselves, " Who's this, forsooth,
" That pardons sins ? " But God the truth
Did his poor penitent release,
" Thy faith has sav'd thee, go in peace ! "

PARABLE XXXVI.

The Kingdom of Christ compared to a Little Child.

WITH little children certain went
To Christ our Saviour, to th'intent
That he should touch them and should bless,
To whom the twelve deny'd access,
And those that brought them there, aggriev'd.
Which, when the Lord himself perceiv'd,
It did his anger much provoke,
" Permit (he cry'd) the little folk
" To come to me, and check them not,
" For to such vot'ries I allot
" The honour of Christ's blest domain.
" For of a truth I tell you plain,
" The man, whoe'er shall not receive
" (In strict attention to believe)
" Christ's kingdom, as 'tis preach'd by me,
" With all a child's simplicity,
" Shall in that kingdom find no place.
The children then did he embrace,

And

And on their heads his hands impress'd,
And with divine good-nature blest'd.

P A R A B L E XXXVII.

The Disciples the Salt of the Earth, &c.

YE are the salt (the Prince of worth
So call'd his followers) of the earth;
But if that salt of favour fail,
What can the damage countervail?
It from that time ev'n to the end
Answers no purpose we intend:
But to the dust devolves, and then
Is trampled under foot by men.
You're to the world a light reveal'd.
A city cannot be conceal'd,
That's built on a commanding site;
Nor do mere men a candle light
Beneath a bushel to convey,
But on a candlestick display,
And so of course its beams shine out
To all the family about.

Let

Let your light shine before the face
Of men, that they your works may trace,
And, as their goodness they admire,
Give glory to your heav'nly Sire.

*The name of ev'ry thing express'd
By Christ was consequently bless'd;
Thence render'd better for its use,
Thence consecrated from abuse.
He therefore oft his proverb brings
From lowly life and common things,
That they (whom high-flow'n thoughts offend)
The vulgar might attention lend:
And, while their sov'reign source they seek,
Wit, learning, genius, might be meek.*

PARABLE XXXVIII.

The Beam and the Mote.

JUDGE not, lest ye be judg'd for pride :
For with what judgment you decide,
Ye shall be censur'd like for like ;
And the same measure that ye strike,
That shall be measur'd you again.
And why beholdest thou with pain
The mote that's in thy brother's eye,
And thine own beam canst not descry ?
Thy brother, how canst thou reprove,
“ From thee let me that mote remove,
“ That I may set thy vision right ; ”
When, lo ! a beam obstructs thy sight.
Thou hypocrite with canting tone,
First cast the beam from out thine own :
And then shalt thou distinctly note
Thy brother's eye, and clear the mote.

*Men, with regard to mental light,
Are wilfully depriv'd of sight ;
With others crimes themselves amuse,
Lest their own hearts they should peruse,
And, irksome task ! all joy forbear,
Urg'd to tears, temperance, and pray'r.
This the worst men the most will grudge,
For ev'ry Judas is a judge,
And all that deviate from God's way
The great accuser must obey.*

P A R A B L E XXXIX.

Pearls not to be cast before Swine.

TO dogs present not things divine,
Nor cast your pearls before the swine ;
Lest wrath should crush, what filth disdains,
And rend the donor for his pains.

*CHRIST here his conduct to ingrates,
By precept clears, and vindicates ;*

*For he did oftentimes refuse
Plain doctrine to the rebel Jews.
For there are incidents and times,
When criminals affect their crimes
In such, that they advisers scorn,
Still hated more, the more they warn.
Thus Christ, nor word, nor works, they own'd,
But for his merit would have ston'd.*

PARABLE XL.

*A Stone not to be given for Bread, nor a
Serpent for Fish.*

ASK ! God shall grant it without doubt ;
Go, seek ! and thou shalt find it out ;
Knock ! they shall open for thy pains.
For every one that asks, obtains ;
Who seeketh, finds ; who knocks, comes in.
For which, ev'n of the sons of sin,
Will give his child requiring bread
A stone for nurture in its stead ;

Or

Or if he should a fish demand,
Will put a scorpion in his hand?
If you, thus evil as ye be,
Can give things with propriety,
And for your children good select;
How much more, in the like respect,
Shall God your Father in the height
Give good things to th'importunate?
'Then what you'd have your neighbours do,
In your ownself th'example shew:
The case your own you cannot err,
For laws and fees the same infer.

PARABLE XLI.

The Strait Gate.

TO hardship and to many a strait
Inur'd, affect the narrow gate.
For wide the door, and broad the way,
That leads to horror and dismay:
But fond of ease, and chusing wrong,
There multitudes together throng.

For strait's the gate, and hard the road
That leads to life's sublime abode,
And few there be of all mankind
That can th' obstructed passage find.

*The Champion's evangelic life
Is contest and predestin'd strife,
We're christen'd soldiers of the Lord,
And must by hardship claim reward.
Up hill by land our steps we guide,
By sea we row 'gainst wind and tide:
Below we lose above to win,
And scorn all peace that's link'd to sin:
Thro' straits and thorns the Lord obey,
And leave the wordlings to their way.*

PARABLE XLII.

The Wolves in Sheep's Clothing.

BEWARE of prophets in pretence,
That come with seeming innocence
Like sheep, but both in will and pow'r
They're wolves to worry and devour :
These by their fruits you shall detect.
Do men from thorns the grapes collect,
Or figs from thistles ? Even so
On the good tree good fruit will grow :
But when once damag'd in the root,
The tree's corruption mars the fruit.
A tree that's good, with proper care,
An evil fruit will never bear ;
Nor can a tree that's naught at heart,
By any means good fruit impart :
And all (not such as we require)
Are fell'd and cast into the fire.
On men too thus your judgments pass,
And by their fruits their merit class.

PARABLE XLIII.

The House built upon a Rock.

NOT they that merely cite my name,
Lord ! Lord ! but those heav'n's blifs shall
claim

Which by my Father's will have stood,
Who dwells in heav'n for actual good.
In that day many shall apply,
“ Lord ! Lord ! did we not prophecy,
“ And in thy name the dev'ls eject,
“ And marvels in thy name effect ? ”
To whom I will again profess,
Depart, ye sons of wickedness :
I know not of your works or you.
Wherefore the men that hear and do
My words, I liken to a man,
Who taking wisdom for his plan,
Upon a rock his house did frame ;
Rains fell, and inundations came,
And tempests blew, and could not shock
The building founded on a rock.

And

And these my words who will not hear,
And do them in religious fear,
I liken to a fool that plann'd
And built his house upon the sand;
Rains fell, and inundations came,
And tempests blew upon the same,
'Till down it tumbled, roof and all,
And great and grievous was the fall.

*The Lord himself's the corner-stone,
Which we depend upon alone:
By whom all eminence ascends,
Which all perfection starts and ends.
The blasts of envy, floods of vice,
In vain attack our edifice,
Which still all violence shall mock,
As founded on the Lord our rock.
Dissenters from the holy law
Build upon stubble and on straw;
And as the ground-work that they place,
Such is the building, free from grace,
Alike unhallow'd and uncouth,
As void of permanence as truth.*

PARABLE XLIV.

A House divided against itself.

TO JESUS with a man they come
Who was possess'd, both blind and dumb,
And him he cur'd to that degree,
That he could both converse and see ;
And all were struck at what was done,
And question'd, " Is this David's son ? "
But when the Pharisees had heard
This mercy, they blasphem'd and sneer'd,
" This fellow does not dev'ls expel
" But by the very prince of hell."
But Jesus knew their thoughts, and said,
Where'er division makes a-head,
That kingdom to confusion falls ;
And ev'ry house, within whose walls
Intestine feuds begin to reign,
Can never for long time remain.
If satan then himself eject,
He is divided in effect,

And

And how can his dominion hold ?
And if, by Beelzebub controul'd,
I cast out devils, by what name
Do these your children do the same ?
Wherefore for this, when you're arraign'd,
They shall your judges be ordain'd :
But if I dev'ls themselves command
By God the spirit of my hand,
Then is Christ's kingdom come indeed.
For how can any one succeed
To force a strong man's house, and spoil,
Unless he first his prowess foil ?
And when h' has bound him on the spot,
Shall pillage all that he has got.
Whoe'er from me himself withdraws,
Declares against me and my cause :
Who gather not with me, are seen
To scatter all they reap or glean.
Wherefore believe my word express,
All blasphemy and wickedness,
Which men commit at any time,
Shall be forgiv'n, except the crime
Against the Holy Ghost alone,
For which no sinner shall atone.
And whatsoever man shall frame
His speech against my word and name,

The Son of God shall that remit :
 But him he never shall acquit,
 Who shall the Holy Ghost offend,
 Nor now, nor in the latter end.
 Let things be as they are. The tree
 If good, the product good must be ;
 Or make the tree corrupt, at best
 The fruit's the same — that is the test.
 O race of vipers ! bad in grain !
 How can ye righteousness maintain ?
 For from the fulness of the heart
 The mouth does all its speech impart.
 The good, as from a wise man's hoard,
 Shall riches of the heart afford :
 The bad, as in a miser's hole,
 Shall treasure things against the soul.
 For ev'ry word which indiscrete,
 (I say) ye for the nonce repeat,
 The talkers all must stand aghast
 Before Christ's judgment-seat at last :
 For words well-weigh'd, or misapply'd,
 Thou shalt be judg'd, or justify'd.

*This sin (tho' horror of offence)
 Does not exclude fair penitence*.*

For

* See the author of the Practice of Piety upon this subject.

*For had the monsters, whose conceit
 Did strive Christ's mercy to defeat,
 And interrupt his ghostly pow'r,
 But pleaded guilty the same hour,
 And faithful promis'd to amend,
 They'd made an injur'd God their friend.
 For vipers from beneath, that lurk
 To thwart God's love about its work,
 Are more Christ's hate, and satan's prey,
 Than actual sin in open day.*

PARABLE XLV.

The Whole need no Physician.

ONE day when Christ had took his seat
 In his own house his food to eat,
 Then also publicans came in
 With sundry branded for their sin,
 And with Christ Jesus sat in view,
 With his disciples not a few :

(For

(For having for a little space
An home, his flock increas'd apace)
But as the Scribes, and sect severe
Of Pharisees, beheld him here,
They ask'd of his disciples then,
With publicans and sinful men
His bread why has your master broke?
When Jesus thus in answer spoke,
" The healthy no physician seek,
" Who's needful to the sick and weak;
" Not for the righteous was I sent,
" But for the sinners to repent."

PARABLE XLVI.

The Children of the Bride-Chamber.

SAINT John's disciples, and the sect
Of Pharisees, did much affect
The use of fasting certain days,
They, therefore, in familiar phrase,
Ask'd, " Why do John's disciples use
" Strict abstinence, and thine refuse?
Then Jesus thus himself express'd,
" Can children, of the bridal bless'd,
" Themselves with abstinence chastise
" In joy before the bridegroom's eyes?
" Long as the nuptial feast shall last,
" In very truth, they cannot fast:
" But soon enough the days arrive
" That shall from them the bridegroom drive,
" And then they shall their food forego
" In downright bitterness and woe.
" So, likewise, no man sews a patch
" Of an old cloth, that will not match,
" Upon

- " Upon a vestment that is new :
 " For otherwise the thing you sew
 " Will make the cloth contract and purse,
 " Until the rent be made the worse.
 " So no one will new wine infuse
 " In old and tainted jars to chuse ;
 " Else the new wine will burst the clay,
 " And or be marr'd or waste away :
 " But wine that's just fin'd off and new,
 " Should have fresh receptacles too."

*Both purposes you will destroy,
 Or gladd'ning grief, or damping joy.
 But here the Lord's good-nature shines,
 Who suffers by high-fed DIVINES,
 " Why could not we cast out the fiend ? "
 Because you have yourselves demean'd.
 For miracles so great and rare
 Come but by fasting and by pray'r.
 But after all it was not right
 To give up to each hypocrite
 His own true servants to the last,
 Whose food was better than their fast.*

PARABLE XLVII.

The Bearing of the Cross.

AND having bade the throng draw near,
His doctrine with the twelve to hear,
He said, "Whoever would apply
" To me, he must himself deny,
" Take up the cross where'er I go,
" And be my follower in woe.
" For who his precious life would spare,
" Shall lose it for his over-care:
" But for the gospel's sake and mine
" Whoever shall his life resign,
" The same shall save it at the last.
" For when a man's account is cast,
" What shall it profit, if he win
" The world, and lose his soul in sin?
" Or what exchange can counterpoise
" His soul and heav'n's eternal joys?
" Whoever, therefore, in this age
" Of vice, and rank adult'rous rage,

H

" Shall

" Shall be aſham'd of me and mine,
 " And of the doctrine I injoin,
 " Him too the Son of Man ſhall ſpurn
 " In like contempt at his return,
 " With all his Father's glory crown'd,
 " And all th'angelic hoſt around.

PARABLE XLVIII.

The Neceſſity of Self-denial.

SAIN'T John did thus the Lord addreſs,
 " We ſaw a perſon diſpoſſeſs
 " In thy bleſt name th'infernal pow'rs,
 " And we forbade him, as not ours,
 " Nor following where thou goeſt before."
 But Jeſus ſaid, Forbid no more ;
 For who does marvels in my name,
 Will never lightly Chriſt deſame :
 And whoſoe'er with hand and heart
 Is not againſt us, takes our part.
 And whoſoe'er ſhall bid you take
 A cup of water for my ſake,

Because

Because you're servants of the Lord,
 In no wise shall escape reward.
 But whatsoever man offends
 The least of these my little friends,
 Which rest their confidence in me,
 Better he fell into the sea,
 A mill-stone tied to plunge him in.
 For if thy hand offend in sin,
 Off with it: for 'tis better mead,
 If maim'd, to lively grace you speed,
 Than with two hands to go to hell,
 Where fiends in fire eternal dwell;
 Yea, where the worm shall never die,
 And fiends unceasing flames supply.
 And if thy foot offending slide,
 Off with it: for 'tis on thy side
 Rather that halt to life you speed,
 Than with two feet to sink indeed,
 There where the worm shall never die,
 And fiends unceasing flames supply.
 And if thine eye offence should see,
 Out with it: for 'tis well for thee,
 Rather God's kingdom to obtain
 One-ey'd, than go to hell with twain;
 Yea, where the worm shall never die,
 And fiends unceasing flames supply.

For ev'ry man provoking ire,
 Must be detain'd in salt of fire;
 And ev'ry sacrifice that's pure
 Is of the salt that makes endure:
 The salt is good; but if it lose
 Its favour, who that salt shall use?
 The salt of my pure word imbibe,
 And to each other peace prescribe.

PARABLE XLIX.

The Reed shaken with the Wind.

JOHN Baptist having chosen two
 Of his disciples, with a view
 Of proving Jesus, sent them out
 To put the matter out of doubt:
 "Art thou Messias, God's elect,
 "Or some one else must we expect?"
 (And many a plague he in that hour
 Did cure, and sickness, by his pow'r:
 He cast out devils in their sight,
 And to the blind restor'd the light.)

Then

Then Jesus answer'd, " Go your way,
" Tell what you have seen and heard to-day :
" The lame do walk, the blind do see,
" The-lep'rous are in purity,
" The dead arise, the deaf give ear,
" And all the poor the gospel hear :
" And great his blessing and his praise,
" Who takes no umbrage at my ways."
And when the messengers of John
Were by the Lord's commandment gone,
He to the people then began
To speak of this amazing man,
" What went you out in such a press
" To seek for in the wilderness ?
" A man that wavers in his mind,
" Like reed, when shaken by the wind ?
" Again, I say, what sought ye there,
" A man soft-clad in camel's hair ?
" For dainty folk the court's the place,
" And such as gorgeous vestments grace.
" But still what went you to explore,
" A prophet ? Yea, and something more.
" For this is he of whom 'tis penn'd,
" Behold, my messenger I send
" Before my face, who shall fore-run,
" The way adjusting for my Son.

- “ For know, ’mongst those of women born,
“ No greater seer did e’er adorn
“ The world than John — and yet I say,
“ The man that owns my word and way,
“ The Christian in the least degree,
“ Is of more eminence than he.”

*John own’d our blessed Saviour first,
And should have follow’d him at worst,
Not for himself disciples made,
But been his master’s, and obey’d.
This in the infant church did tend
To schism, and his untimely end.
But in Christ’s kingdom he shall reign,
Who quick as thought shall Christ maintain,
Nor hope, nor charity shall want,
Whose faith’s implicit from the font.*

P A R A B L E L.

Leaving all for Christ.

IT happen'd, as they went along,
A certain man from out the throng
Cry'd, " Lord, I will thy steps attend,
" Where'er your painful course you bend."
And Jesus said, " Without an home,
" Forlorn the Son of Man must roam,
" Though foxes are of holes possess'd,
" And ev'ry bird has got his nest."
And to another Jesus said,
" Come, follow me." But he delay'd,
And cry'd, " Lord, suffer me to go
" And first my father's corse bestow."
But Jesus, " Leave the conduct free
" Of dead men for the dead to me :
" But thou the living God maintain,
" And preach Christ Jesus, and his reign."
Another made an offer too,
" Thy steps, O Lord, will I pursue ;

“ But first permit me, where I dwell,
“ To bid my family farewell.”
But Jesus to the man rejoin’d,
“ Not they that plow, and look behind
“ Unto the world and its deceit,
“ Are subjects for Christ’s kingdom meet.”

*Behold, a cruel hardship here,
Most worthy of a poor man’s tear!
The God Supreme of human race,
The Lord of pity, love, and grace,
Had neither dwelling-place, nor bed
To house a friend, or lay his head.
Sure, those that saw were dead indeed,
Who gave him neither help nor heed.
Observe too, when a man sets out
In Christ, he must have done with doubt,
From carnal cares divorce his soul,
And press directly for the goal.*

PARABLE LI.

The Leaven of the Scribes and Pharisees.

TAKE heed (said Christ the Word of
heav'n)

To shun the Pharisaic leav'n,

Ev'n hypocritical disguise :

For nothing's veil'd from human eyes,

Which shall not in due time be shewn,

Nor hid, but shall be fully known.

Wherefore whate'er you've spoke by night

In darkness, shall be heard in light ;

And closet-whispers shall resound

Upon the house-tops all around.

And, friends, let me exhort you all,

Let not such men your hearts appall,

That can the human body kill,

Without more pow'r to evil will.

But I'll forewarn you whom to dread,

Ev'n him, who when h'has smote you dead,

Has pow'r to cast the soul in hell ;

Fear him, and tremble to rebell.

Are

Are not five sparrows brought and sold,
If ev'n two farthings be but told ?
Yet is there not a single bird
By God forgot, the Life and Word.
And ev'n the very locks you wear
By God are number'd to a hair.
Fear not ; your lives in God's account
The worth of sparrows far surmount.

*His tendernefs to human kind,
As Jéfus fhews, he would remind
His flock, that he has ftill a care
For animals in earth and air,
And thofe beneath the rolling tide
For all by fparrows are imply'd.
It is a moft accepted thing
Before the Maker and the King,
To imitate God's goodnefs here.
For 'tis a truth as day-fpring clear,
That brutes to kindly treat and feed
Is love to Chrift in very deed.*

PARABLE LII.

Humility recommended.

CHRIST did this parable repeat
To certain bidden to a treat,
When he remark'd each eager guest
To chuse his place out for the best.
“Invited to the bridegroom’s cheer,
“In his chief room do not appear,
“Left some great man of nobler race
“Be bidden to the self-same place,
“And he that bade thee, come and say,
“To your superior, friend, give way;
“And thou begin with shame to burn,
“And to the lowest place return.
“But when thou’rt ask’d, do not presume,
“And sit thee in the meanest room,
“That he who bade thee there to sup,
“May call thee, friend, come higher up;
“And thou shall have respect with those,
“Who next to thee their seats dispose.

“For

- “ For who so will himself exalt,
“ Shall be abas’d for his default :
“ But men who’re mean in their own eyes,
“ Shall from humiliation rise.”
-

P A R A B L E L I I I .

The Necessity of Forecast.

- C H R I S T to the multitude, that press’d
Around him, thus himself address’d,
“ They that affect the gospel-life,
“ And hate not father, mother, wife,
“ With brethren, sisters, children, all
“ That they their property can call,
“ Yea, who shall not ev’n life decline
“ In my behalf, cannot be mine.
“ And who do not their crosses sustain,
“ And follow me in woes and pain,
“ Cannot with my disciples band :
“ For which of you shall take in hand
“ To raise the structure of a tow’r,
“ And not first estimate his pow’r,

" If he can with convenience spare
 " The cost to bring the whole to bear ;
 " Left, haply, after he has made
 " Th' attempt, and his foundation laid,
 " And cannot his design defray,
 " The people see, and mocking say,
 " This builder with a tow'r began,
 " But could not execute his plan.
 " Or what king, who would war declare-
 " Against his foe, does not take care,
 " And sit him down and weigh the case,
 " If with ten thousand he can face
 " A king full twenty thousand strong :
 " Else while his armies march along,
 " He sends an embassy to sue
 " For peace, and its conditions too.
 " So none but who himself contents
 " To give up all at all events,
 " Can ever my disciple be —
 " Then mark the end, and follow me."

PARA-

PARABLE LIV.

The Advent of Christ's spiritual Kingdom.

CHRIST, by the Pharisaic train
Requir'd to shew them of his reign,
And at what time it should commence,
Thus answer'd their impertinence :

“ That great event comes not about
“ By observation from without :
“ Lo ! here, lo ! there, they shall not cry,
“ And point it to the human eye ;
“ For, as the Lord his grace imparts,
“ The heav'nly kingdom's in your hearts.”

Then said he to the twelve again,
“ The time shall come when ye would fain
“ Behold a glorious day, like this ;
“ But then ye shall have no such bliss.
“ And if, See here ! See there ! they say,
“ Attend them not or word or way.
“ For as in heav'n the light'ning shines
“ From one side to th'opposing signs ;

“ So

“ So shall the SON, array’d in light,
 “ On his own day, divinely bright,
 “ Shine quicker than a mortal’s thought,
 “ And be by no observer caught.”

PARABLE LV.

The Harvest and Labourers.

AND Jesus journey’d to survey
 Each town and village in his way,
 And did in synagogues maintain
 And preach the gospel of his reign,
 And did all pain and sickness cure
 Amongst the people rich and poor :
 But when he saw their throngs so great,
 He did the men compassionate,
 As sheep that wander’d far and wide,
 And had no shepherd for their guide :
 Then to his followers he cries,
 In truth, we have before our eyes
 An harvest which does much abound,
 But how few labourers are found !

Prefs

Prefs then the Lord by pray'r and song,
(To whom both toil and fruit belong)
That he more labourers would send
With you to reap, and make an end.

*REDEMPTION! how immense the plan.
Which first the Lord with twelve began!
But soon he seventy men ordain'd,
Yet ordination was restrain'd
Until the Holy Ghost was sent,
When ev'ry where th' apostles went,
They bishops, priests, and deacons made;
But some deserted, some betray'd
The Lord, ev'n in the purer times,
When wond'rous grace enhanc'd their crimes.
O Lord! we pray, by thy command,
Send thou more lab'rers to thy land.
Let us not spare to spread thy name
Abroad; nor brook the mighty shame,
That the poor infidel and blind
Are still the more part of mankind.*

PARABLE LVI.

Perseverance in Christ encouraged.

BEHOLD! I fend you all away
Like sheep amongst the wolves of prey;
Then be ye like the serpents keen,
But doves, as harmless and serene.

Yet of the carnal world take heed:
For at their bars they shall implead,
And scourge you in the house of pray'r,
And to their chiefs you must repair,
And dragg'd before each earthly prince,
Both Jews and Gentiles shall convince.
But, when giv'n up to pow'r, be meek,
And take no thought what ye shall speak:
Ye shall be prompted in that day
In ev'ry thing you ought to say.
Ye speak not but as God controuls
Your spirit, working in your souls.

I

And

And brothers brethren shall forsake,
And sire his son, when life's at stake;
Children against their parents rise,
And ev'n tormenting deaths devise;
And all shall hate you, and defame,
Because you're called by my name:
But they that to the last endure,
Shall make their own salvation sure.

PARABLE LVII.

Adherence to the Doctrine of Christ.

THEN to them all our Saviour cries,
Beware lest you apostatize,
Or to the Pharisees ye make,
Or leav'n of Sadducees partake.
They thereupon conferr'd and said,
It is because we've took no bread.
But Christ observing them, exclaim'd,
O scant of faith, most rightly nam'd!
Why do you tax yourselves with wrong,
Because you brought no bread along?

Do sense and mem'ry fail you still,
How five loaves did five thousand fill,
And what the baskets that remain'd ?
And how sev'n thousand were sustain'd
By four, who did sev'n baskets leave ?
How is it, ye do not perceive,
I spake not touching daily food,
But that ye should yourselves exclude
From that same leav'n whose horrors please
The Pharisee and Sadducees.
Then by them it was clearly seen,
The leav'n of bread he did not mean,
But to the doctrine did object
As held by each dissenting sect.

PARABLE LVIII.

The Stability of Christ's Church.

CHRIST thus did his disciples try,
As, Who do men alledge that I,
The Son of Man, on earth am come?
Some say, John Baptist; other some,
Thou'rt Jeremias, or a seer.
“ But whom to you do I appear ? ”
Thou'rt Christ (did Peter then declare)
The living God's immortal heir —
To him then Christ himself address'd,
Simon Bar-Jona thou art blest'd:
This flesh and blood could not unfold,
But thee my heav'nly Father told.
And unto thee again I tell,
That Peter I have nam'd thee well,
And on this rock my church shall tow'r,
'Gainst which hell gates shall have no pow'r:
And I will give to thee the keys
Of heav'n, and whatsoe'er you please

To bind on earth, in heav'n shall stand,
Or loose, be loos'd at thy command.
Then did he charge them, (as a test
How far their zeal would brook behest)
That they should not their Lord proclaim,
That he was Jesus Christ by name.
Thenceforth the Lord began to show
His foll'wers, how he needs must go,
And at Jerusalem sustain
From priests, scribes, elders, scorn and pain,
And him tho' they to death should doom,
He the third day would life resume.
But Peter took him up, and chid
His master, crying, " God forbid !
" Such things shall never thee betide."
But turning to him, Christ reply'd,
Satan recede, and get thee hence !
For thou to me art much offence :
Thou dost to carnal things incline,
And favour'st not the things divine.

*When Peter found that he was prais'd
By Christ, and o'er his brethren rais'd
In his esteem, he in that hour
Began to dream of wealth and pow'r :
For Satan, at his elbow, said,
Thou of the church art sov'reign head ;*

*And all mankind, as thou think'st fit,
 Thou shalt condemn, or shalt acquit ;
 In costly garbs thou shalt be drest,
 And feast on viands of the best ;
 Thou shalt from kings exact renown,
 And make thyself a triple crown —
 But Jesus bade the dev'l recede,
 Or Peter had been Pope indeed.*

PARABLE LIX.

The Easiness of Christ's Yoke.

CHRIST JESUS thus his thanks address'd
 To God, " O Father, be thou blest'd,
 " Thou Lord of heav'n and earth below,
 " Because these things thou would'st not show
 " To carnal men or worldly wise,
 " But taught to babes thy mysteries :
 " Ev'n so, my God, for that is right
 " Whate'er is seemly in thy sight.
 My Father leaves to me, his Son,
 All things. Nor is there any one

Can know me, saving him alone :
Nor is the Father truly known
To any man, but Christ, and those
To whom I shall his will disclose.
Come all, o'er-laden and oppress'd,
Come here, and I will give you rest ;
Unto my yoke your necks submit,
And taught of me yourselves acquit.
My heart is lowly and resign'd,
Hence for your souls ye rest shall find :
For easy is my yoke to wear,
And light the burden ye shall bear.

*Not any wretch in want and woe
Bears half what Christ must undergo
In pain and anguish for his soul :
So all our suff'rings, on the whole,
Are light, and easy, if compar'd
With what the Lord himself has shar'd ;
Or glory, which shall be reveal'd
To such as God, through Christ, has seal'd.
Observe too — that the Lord gives praise,
That truth her intellectual rays,
Beam'd on the simple, were deny'd
To wit and philosophic pride.
The more unlikely are the means,
Whene'er God's prowess intervenes,*

*To bless and strengthen human race,
The more the marvel and the grace.*

PARABLE LX.

The Sign of the Prophet Jonas.

THE Scribes and Pharisees, to thwart
Our Saviour Christ, did this retort,
We would a sign from thee behold :
But he the wilful atheists told,
“ A wicked and adult’rous seed,
“ Require a sign, but shall not speed,
“ Except in that which Jonas writes.
“ For as that seer three days and nights
“ In the whale’s belly did reside,
“ So shall the Son of Man abide
“ In earth’s recess an equal space.
“ Ev’n Nineveh’s rebellious race
“ Shall try this people at the last,
“ And on fair evidence shall cast.
“ They turn’d their hearts, by Jonas warn’d,
“ But you’ve a greater prophet scorn’d.

“ The

“ The queen from forth the south shall rise,
“ And cast this nation when she tries,
“ Which did from farthest earth appear,
“ The lore of Solomon to hear :
“ But, lo ! the man ye will not heed,
“ Is greater far in word and deed.

*In public, and before the sun,
Ten thousand miracles were done
Each day by Jesus Christ, to cure
The pains and ailments of the poor :
Yet Scribes and Pharisees must join
To tempt our Lord, and ask a sign.
They saw his works : but his discourse,
These works were mighty to inforce,
They heard not, or broke off by hate,
By sneer, by question, and debate.*

PARABLE LXI.

Spiritual Affinity.

WHILE yet the people he detain'd,
As he his blessed will explain'd,
Behold, his mother stood apart,
And brethren, who had set their heart
A joint-petition to declare,
Which was to speak with Jesus there.
Then certain did the Lord remind,
Behold, thy mother stands behind,
And brethren, something have to say.
But he th'informer kept at bay,
And ask'd, " My mother, who is she,
" And brethren in the first degree ? "
And then his blessed hands he spread
To his disciples, and he said,
" My mother and my brethren view ;
" For who my Father's will shall do,
" Are mothers, brethren, sisters, all
" That truth and tenderness can call."

*Connections form'd with God above,
Are not by carnal claims; but love,
And to the Lord, through goodness, dear
Saints soul to soul in heav'n adhere.*

P A R A B L E LXII.

The Woman of Canaan.

WHEN Jesus did from thence depart
To Tyre, and that Sidonian mart,
Behold, a Canaanitish dame
From the same coasts directly came,
“ O Lord, thou son (it is most sure)
“ Of David, father of the poor,
“ Thy mercies on my daughter show'r,
“ Now in the fiend's vexatious pow'r.”
But he reply'd not to her speech.
Then did the twelve the Lord beseech,
Dispatch that woman to her own,
For after us she makes her moan.
I am not sent, he answ'ring said,
But to the sheep from Israel stray'd.

Then

Then fell she meekly at his feet,
“ Lord Jesus ! help me, I intreat.”
But he return’d, “ It is too dread
“ To give the dogs the children’s bread.”
And she again, “ ’Tis true, O Lord ;
“ But then ev’n dogs have their reward,
“ Which is the scraps and crumbs of all
“ That from their master’s table fall.”
Then Jesus in conclusion saith,
“ O woman, mighty is thy faith !
“ Thy suit is heard.” — And it befell,
That at the word the maid was well.

*Our Lord’s original intent
Was for the Jews salvation meant,
The first fruits of his wond’rous plan,
Then all the nations, man by man,
But Abr’ham’s seed, the good and great,
Had satan made adulterate,
To thwart the Lord’s peculiar grace,
And introduce the heathen race.
This Jesus grudg’d in a degree,
In zeal for tribe and family :
But yet determining for good,
He in this case the fiend withstood.
Observe we here the woman’s praise,
So humbly apposite of phrase,*

*Our end we gain, and wrath defeat,
When once our answers are discrete.*

PARABLE LXIII.

The two Sons of Zebedee.

THE spouse of Zebedee, that bare
The sons of Thunder, made a pray'r,
As she to Christ adoring came ;
And Jesus said, What would the dame ?
“ Grant me, O Lord, that either son
“ Be with thee in thy kingdom ; one
“ Upon thy right hand to appear,
“ The other on the left as near.”
But Jesus answer'd their desire,
“ Ye know not what ye would require.
“ Do ye yourselves of strength believe
“ The cup I drink of to receive ?
“ And in that baptism be baptiz'd,
“ Which is for Christ himself devis'd ? ”
O Lord, we do, they answer make.
“ Ye shall indeed my cup partake,

“ Be

“ Be baptiz’d in my baptism too ;
“ But ’tis not of my gifts to you,
“ On right or left to place, but theirs
“ For whom my heav’nly Sire prepares.”
But when this thing was told the ten,
They were enrag’d at both the men :
But Jesus call’d them all, and said,
“ Ye know the Gentiles chuse a HEAD,
“ And that great prince that holds the reins,
“ Will plead a merit for his pains :
“ But with you it shall not be so ;
“ Who would be great, he shall be low,
“ And he th’aspiring chief of all
“ A lord at ev’ry servant’s call.
“ ’Tis with the Son of Man the same,
“ To serve, and not be serv’d, he came ;
“ A minister of no esteem,
“ Which dies the myriads to redeem.

*When Christ the multitudes had fed
With God’s good fishes and his bread,
At once so great was his renown,
The people proffer’d him a crown,
From which in haste the Lord withdrew
To better points he had in view.
Christians must honour and obey
Such men as bear the sov’reign sway :*

But,

*But, in respect of each to each,
The Lord and his apostles teach,
That we should neither load nor bind,
But be distributive and kind.*

PARABLE LXIV.

The Head-Stone in the Corner.

THE Lord did thus bespeak the throng,
“ Have ye not read in David’s song ?
“ What scoffing builders could disown
“ Is of the church the corner-stone,
“ The work of God, supremely wise,
“ And is stupendous in our eyes.
“ Therefore I to you all aver,
“ God shall his heav’nly reign transfer
“ To nations that shall grow in grace,
“ And rend it from the Jewish race :
“ And whoso on that stone shall dare
“ To fall, he shall be broken there ;
“ But on the man that stone shall fall,
“ ’Twill grind him as the powder small.”

The

*The rebel Jews, perverse of will,
New plans of faith projecting still,
Deny'd the very law they read,
And brought tradition in its stead :
Thus did they spurn the corner-stone,
And laid foundations of their own.
Now Christ has built the church in pow'r
At once her basis and her tow'r ;
And who shall stumble in offence,
Though with a plea of innocence,
Must seek to pray'r, must weep apart
In broken and a contrite heart.
But sins of an enormous cry
Force Christ in vengeance from on high ;
But mercy glories to adjourn,
And bear affront, and wait a turn.*

PARABLE LXV.

Tribute payable to Cæsar.

THE Pharisees did council take,
How they might trap him, as he spake;
And to the Lord their sect'ries sent,
With Herod's crew, to that intent,
Who said, " We know that thou art true,
" And teachest us God's work to do
" In truth, nor dost thou stand in fear
" Of any man, or rank revere ;
" We, therefore, would that thou declare
" What is thy thought in this affair,
" Is it a lawful thing to pay
" To Cæsar tribute or gain — say ? "
But Christ their craft did instant see ;
" Ye hypocrites, why tempt ye me ?
" Let me the tribute-money view."
A penny to the Lord they shew —
" Whose superscription and whose head
" Is on this piece of coin ? he said."

K

They

They answer, It is Cæsar's face
And title. Then the Prince of grace,
" To Cæsar Cæsar's things assign,
" And to the Deity divine."

PARABLE LXVI.

The Woman and her seven Brethren.

THEN came the Sadducees, whose sect
The resurrection reject,
And ask'd him, " Moses has decreed,
" If a man die and leave no seed,
" His brother then his wife must wed,
" And raise up issue in his stead.
" Now with us from one father rose
" Sev'n brethren : and the eldest chose
" A wife, whom childless he resign'd,
" And to his brother left behind ;
" This to the second, and the third,
" Ev'n to the seventh man occur'd.
" The woman likewise died at last.
" Now, at the trump's reviving blast,

" Which

“ Which with the woman shall be bless’d ?

“ For of all sev’n she was possess’d.”

Christ answer’d, “ Ye have all mistook,

“ Blind to God’s pow’r and to his book.

“ For when again they shall arise,

“ They do exchange no marriage-ties,

“ And are in such a state of bliss

“ As angels. But, to clear up this,

“ Have ye not read what was imply’d

“ When thus the great Jehovah cry’d,

“ I am the God of Abraham’s seed,

“ The God of Isaac bound and freed,

“ The God of Jacob still alive,

“ For death in him all souls survive.”

PARABLE LXVII.

*The Hypocrisy of the Scribes and Pharisees—
The straining out a Gnat — The white
Sepulchres — The Hen gathering her Chickens, &c.*

WOE to the Pharisaic pride,
And woe dissembling Scribes betide!
For ye shut up God's heav'nly grace,
And such as would Christ's reign embrace,
Ye not permit to enter in,
Nor will yourselves the work begin,
Woe to the Pharisaic pride,
And woe dissembling Scribes betide!
For widows houses ye devour,
And make long pray'rs, pretending pow'r,
For which ye, therefore, shall receive
The sentence that has no reprieve.
Woe to the Pharisaic pride,
And woe dissembling Scribes betide!
For over sea and land ye stray
To make one proselyte your prey,

And he becomes by twofold more
Hell's child, than you yourselves before.
Woe be to you, ye leaders blind,
That say, whoe'er himself shall bind
Ev'n by God's temple, 'twill not hold :
But whoso swears him by the gold,
That gilds the temple, he must rue.
Ye fools and blind ! for of the two,
Which has it, gold ? or God's own home
That sanctifies the gilded dome ?
And by the altar who shall swear,
Does nothing but the off'ring there,
Who shall adjure, his oaths remain.
Ye fools and blind ! which of the twain
Is great, what for acceptance lies,
Or what receives and sanctifies ?
Who then adjure the altar dares,
By that and all thereon he swears ;
And who attests the church, attest
Both that and him that's in it blest ;
And whoso swear by heav'n, imply
God's throne and Him that sits on high.
Woe to the Pharisaic pride,
And woe dissembling Scribes betide !
For tithe of anise, mint, ye pay,
And cummin, but ye do not weigh.

The greater points God's laws propose,
As judgment, mercy, faith — all those
Ye should have honour'd every one,
Nor your own trifles left undone.
Blind teachers ! that the gnat strain out,
And gorge the camel without doubt.
Woe to the Pharisaic pride,
And woe dissembling Scribes betide !
For ye make clean th' exterior part
Of cup and plate with care and art,
Which yet contain, o'er-charg'd within,
Exaction and excess of sin.
Blind Pharisee ! first make thou clean
What in the cup and plate are seen,
And so thou shalt of course provide
To purify the outward side.
Woe to the Pharisaic pride,
And woe dissembling Scribes betide !
For whited tombs your lives be like,
Whose form and gloss th' observer strike :
But inwardly with filth are fraught,
With dead men's bones, and all things naught.
Ev'n so you outwardly appear
To men as righteous and sincere :
Yet your false hearts belye your smile,
Full of hypocrisy and guile.

Woe to the Pharisaic pride,
And woe dissembling Scribes betide !
Because the prophets vaults ye paint,
And deck the graves of ev'ry faint :
And living in your fathers time,
Ye cry, ye had not known their crime,
Nor been in prophets blood imbru'd ;
Wherefore ye of yourselves conclude,
That you're the seed of murd'ers base :
Fill up the measure of your race.
Ye serpents ! vipers ! one and all !
How shall ye 'scape a second fall ?
Wherefore, behold ! I send you down
Seers, prophets, scholars of renown,
And ye shall murder some, and some
Shall nail on crosses, when they come,
Some shall in synagogues be scourg'd :
So that against you may be urg'd
The blood of all men shed on earth,
That boasted any plea of worth,
Ev'n from the cry of Abel's veins
To holy Zachary's remains,
'Twixt fane and altar who expir'd,
All of this race shall be requir'd.

O Salem ! Salem ! whose fell rage
Assassins each prophetic sage,
And stones God's servants from on high
Sent for thy peace ! How oft would I
Have gather'd all thy race again,
Ev'n as th' officious hen is fain
Beneath her wings her brood to call ?
But ye would not attend at all.
Behold ! your house is left forlorn :
For of this truth your tribes I warn.
Me shall ye see again no more,
'Till ye shall say, as ye adore,
" All benediction, and all fame
" On him that comes in Christ his name ! "

PARABLE LXVIII.

*The Ax laid to the Root of the Tree —
The Lord's Fan.*

JOHN thus the multitudes appriz'd
That came of him to be baptiz'd,
O race of vipers ! who is he
That warns you future wrath to flee ?
Bring fruit that's for repentance meet,
And do not thus each other greet,
“ We from the patriarch Abraham came.”
For this I to you all proclaim,
That God from forth these stones ashore
Can seed to Abraham restore.
And now the ax, so oft defy'd,
Is to the trees their root apply'd ;
And that on which no fruit is found,
Is fell'd and burnt upon the ground.
What means, these terrors to avoid,
(The people ask'd) must be employ'd ?
He says, Two garments do you wear,
Give one away to him that's bare ;

Let

Let him too that abounds with food,
Be thus distributive and good.

Then also to the baptism go
The publicans, and pray to know,
What, master, would you have us do?

“ Exact no more than is your due.”

The soldiers too would understand,
How they should honour his command?

He said, “ All violence refuse,

“ Nor falsely any man accuse,

“ And be contented with your pay.”

Now all th’expecting people stay,
And reason in their hearts, if John
Be Christ? — he answ’ring thereupon

To all in general replies,

With water I indeed baptize,

But one, far mightier than I,

Comes after me, and now is nigh,

The latchet of whose blessed shoes

I am not worthy to unloose ;

He shall baptize your inward parts,

Whose ghostly pow’r shall purge your hearts :

In whose right hand the fan is seen,

And he his threshing-floor will clean,

In barns collect the wheat intire,

And burn the chaff with ceaseless fire.

PARA-

PARABLE LXIX.

The Temple of the Lord's Body.

WHEN Christ had purg'd his house of sin,
And those that sold and bought therein,
The Jews requir'd a sign to see
To warrant his authority.

“ Lay (says the Lord) this temple waste,

“ In three days it shall be replac'd.”

’Twas six and forty years, they cry,

Ere this house rear’d its head so high ;

Shall three days cause the like event ?

But he his blessed body meant.

The Lord did usually refuse

Such satisfaction to the Jews :

Nor is there any sign, ev’n here,

But that of Jonas, it is clear.

Yet from this place th’ accusers built

Their hopes to tax the Lord with guilt,

Because they knew nor word, nor cause,

Nor what he spake, nor who he was.

PARA-

PARABLE LXX.

The Second Birth.

THERE was a man of high degree
Amongst the Jews, a Pharisee,
The same to Jesus Christ repair'd
By night, and thus his mind declar'd:
Rabbi, we perfectly descry,
That thou'rt a teacher from on high;
For no man can so far transcend,
Unless his God his deeds attend.
To him Christ Jesus made reply,
In deed, in very deed, say I,
Except a man be born again,
He sees not Jesus in his reign.
Then Nicodemus, In what sense
Can man in age new birth commence?
Can he return him to the womb,
And there his childhood re-assume?
Then Jesus thus th'objecter press'd,
'Tis truth, the very truth profess'd,

No

No man can Christ in pow'r confront,
But by the spirit and the font :
Then marvel not that I maintain,
Ye must indeed be born again.
Where the wind listeth it can blow,
Thou hearst the sound, but dost not know
Whence comes it, or what point to touch ;
Men in the spirit born are such.
Then said the ruler, still in doubt,
How can these myst'ries be made out ?
Then Christ, Art thou a master here
To whom these things do not appear ?
In truth, in very truth direct,
We plainly speak from intellect,
And still bear witness from our eyes,
And ye our evidence despise.
If earthly things ye not receive
At telling, how will you believe
If heav'nly things should be display'd ?
For no man heav'n's ascent has made,
But He, the Son of man, profess'd,
That came from heav'n of heav'n possess'd.
For in the desert, as appear'd,
The serpent Jethro's son had rear'd :
Ev'n in such wise, on such a plan,
They shall lift up the Son of man,

That

That whosoe'er their hearts ally
To him, thro' faith, may never die,
But be to endless life consign'd.
For God so greatly lov'd mankind,
That he gave up his Son and heir,
That who so plac'd affiance there,
Should not in jeopardy be cast,
But be to life eternal pass'd.
For God did not his Son degrade,
That all men should be convicts made,
But that they should thro' him be sav'd,
For he has condemnation stav'd,
Whoe'er on him their trust repose :
But condemnation waits on those
Already, who deny the name
Of God's begotten Son that came.
And this is guilt, because the light
Illum'd the world divinely bright ;
But men did rather love their gloom
Thro' evil deeds in dread of doom.
For men, whose ways are all unclean,
Hate light, nor chuse they to be seen,
Lest their foul deeds should be reprov'd :
But he, that did as best behov'd,
Seeks light, to have his workings known,
That they were done in God alone.

P A R A-

PARABLE LXXI.

The Woman of Samaria.

CHRIST in a certain town remains,
Call'd Sichar, in Samaria's plains,
Near to that spot, the patriarch blest'd
For Joseph, in his will express'd.
Now Jacob's well was where he went,
And Jesus, with his journey spent,
Sat down at ease upon the brink
(The hour was then the sixth) to drink;
When from Samaria thither came
A woman — Christ address'd the dame,
"Give me to drink." (For his co-mates
For meat had sought the city-gates.)
How comes it, Sir, to pass, said she,
That you should ask to drink of me,
A woman of Samaria's place,
And thou a man of Jewish race?
For with Samaritans the Jews
All kind of intercourse refuse.

Then

Then Christ, " Didst thou but understand
" God's gift, and him that asks thy hand,
" Thou'dst offer'd of thine own accord,
" And hadst receiv'd for thy reward
" From life's eternal well a draught."

Sir, says the woman, thou hast nought
Wherewith to draw, and deep the spring,
Whence living water canst thou bring?
Canst thou afford more pow'rful aid
Than father Jacob, he that made
This well, whence for himself he drew,
His children, and his cattle too?

Then Christ, " Who to this water makes,
" Shall thirst again; but whoso takes
" The quick'ning water that I give,
" Shall never thirst, but ever live.
" For what I give to him in peace
" Shall be life's well-spring not to cease."

Lord, with this water me suffice
That I nor thirst nor draw, she cries.
Says Christ, " Go call thy husband here,
" And with him at this place appear."

No husband in the world have I —

" I have no husband, is no lie.

" I have no husband, is well said:

" For five thou hadst; but art not wed

" Unto

“Unto the man you now receive.”

Sir, thou’rt a prophet, I believe.

Our fathers worshipp’d in this mount :

But in respect to your account,

Jerusalem’s the place of pray’r,

And we should only worship there.

The Lord returns, “You may rely,

“O woman, that the hour is nigh,

“When neither here, as heretofore,

“Nor there you shall your God adore.

“Ye worship that ye do not know :

“But with the Jews it is not so,

“From where salvation comes in pow’r.

“For now arrives the very hour,

“When faithful men, divinely meek,

“In spirit and in truth shall seek

“The Father ; ’tis the Father’s will,

“That such their homage should fulfill.

“God is a Spirit, we confess,

“In truth and spirit must we bless.”

The woman answers, I am clear,

Messias, call’d the Christ, is near,

Whose coming all things shall explain.

Then said the Lord to her again,

“I that speak with thee am the Man.”

At which forthwith the woman ran,

L

Without

Without her water-pot, and calls
 Unto the men within the walls,
 Come, see the Man, that did the tale
 Of all my life at once unveil;
 Is not this Christ himself indeed?
 Then went the citizens with speed,
 But mean time his disciples pray'd,
 And urging, Master, eat, they said,
 But he return'd unto their pray'r,
 "Eat must I when you're not aware."
 Then 'mongst themselves they ask'd, and sought,
 Has any man some victuals brought?
 "My meat, he cries, is to fulfill
 "My Father's word, and do his will,
 "Do ye not say, four months remain,
 "And then arrives the time for grain:
 "Behold! I say, lift up your eyes,
 "And look up to the crops that rise,
 "Which stand upon the fields around,
 "Already whit'ning all the ground,
 "And he that reaps shall earn his hire,
 "And life's eternal fruit acquire.
 "That they that sow, and they that reap,
 "With joy one harvest-home may keep:
 "And herein a true proverb's shown,
 "One reaps what was by others sown.

"I sent

" I sent you to be reapers there
 " Of that, in which ye took no care :
 " Their labour other men bestow'd,
 " And you upon the spoil abode."

And many of Samaria's race
 Believed on the Prince of Grace,
 For that the woman said, " The tale
 " Of all my life he did unveil."
 So when the city came to greet
 The Lord, they did his stay intreat ;
 And two days did he there abide :
 And many persons more beside
 Believ'd through faith in his own word,
 And with the woman thus conferr'd,
 " Now we believe that he is true,
 " Not for the words he spake to you ;
 " For we have heard him with our ears,
 " And to us all the truth appears ;
 " And in his words and deeds we find
 " The Christ and Saviour of mankind."

PARABLE LXXII.

The Bread of God.

WHEN the great concourse, newly fed,
Beyond sea to Christ Jesus sped,
Rabbi, how cam'st thou here? they cry'd;
Then to them all the Lord reply'd,
“ In very truth the Lord ye sought,
“ Not for the miracles he wrought,
“ But for the loaves, your ample treat,
“ When rank'd upon the grassy seat.
“ Toil not for perishable food,
“ But that which is a lasting good,
“ Which Christ unto you all shall deal,
“ For him did God the Father seal.”
What must we do, and what decline,
(They say) to work the works divine?
Christ answer'd, “ This shall God content,
“ That ye believe in Him he sent.”
They say, What sign then do'st thou shew,
That we may see? What do'st thou do?

Our fathers in the desert waste
Did of celestial manna taste,
According to the word exprefs,
He gave them bread from heav'n to blefs.
" In very truth (the Lord purfu'd)
" 'Twas Moses gave you heav'nly food ;
" But God my Father in his love
" Gives truer bread from heav'n above :
" For God's good bread that feeds the heart,
" Is He that could from heav'n depart
" To quicken a loft world." — They cry,
Lord, evermore this bread fupply.
" I am the bread (the Lord repeats)
" Of life. Whoever me intreats,
" Shall never know fierce hunger's pain,
" Nor can the faithful thirft again.
" But I have told you, ye have view'd,
" Yet not believ'd the things I fhew'd.
" I came to do and to enjoin
" My Father's pleafure, and not mine.
" And this is his great will at large
" Which fent me, That of all my charge
" I fhould have nothing caft away,
" But raife it at the latter day :
" And thus too fhall his will be done,
" That ev'ry man that fees the Son,

“ And owns him, wins th’ immortal prize,

“ And at my judgment shall he rise.”

The Jews then murmur’d one and all,

That he himself the bread should call

That came from heav’n. And is he not

The son the carpenter begot,

Joseph by family and name ?

How is it that from heav’n he came ?

To them then did the Lord retort,

“ Do not yourselves by murmurs thwart.

“ No mortal can embrace my cause,

“ Save whom th’ Almighty Father draws,

“ And I will raise him in the end.

“ It thus is in the prophets penn’d,

“ And they shall all of God be taught.

“ Each man then that has *heard* in *thought*,

“ And has internal eyes to see,

“ Will by my Father come to me.

“ Not that there’s any man can view

“ The Father, save the faithful few

“ That are of Him, they see indeed.

“ In truth, in very truth, his creed,

“ Who trusts in me, secures his bliss :

“ I am the bread of life for *this*.

“ Your fires eat manna, and are dead :

“ This is the true celestial bread,

“ That

" That a man eat, and never die :

" I am such nurture from the sky :

" Whoe'er shall live on this repast,

" His life shall through all ages last.

" My flesh I give, the bread of grace,

" To save for life all human race."

The Jews then 'mongst themselves did strive,

How can we eat this man alive ?

" In very truth (says Christ afresh)

" Unless you eat your Saviour's flesh,

" And drink his blood, ye have no lives.

" Who then shall eat and drink revives :

" For him I finally will raise,

" Since meat for grace and drink for praise

" My flesh and blood sincerely be.

" Who thus shall fare, must dwell in me,

" And I in him. With such intent

" As me the living Father sent,

" And I by him exist; ev'n so

" Who eat me in my grace shall grow.

" This is that bread from heav'n supply'd,

" Not what your fathers eat, and died :

" For he that of this bread shall feed,

" Must live for ever in his deed."

PARABLE LXXIII.

Many Mansions in God's House.

LET not your hearts be sunk with grief :
In God you rested your belief :
Believe likewise in me. Above
In God's great house of peace and love
Are many rooms for souls inspher'd ;
If 'twere not so, ye should have heard.
I go your mansions to prepare ;
And if I find you places there,
I will come after my decease,
And take you to myself in peace :
And where I am about to go,
And how to follow me, ye know.
Lord, (Thomas saith) thou doest not say,
Where goest thou, can we know the way ?
To him then Jesus made reply,
" The way, the truth, the life am I :
" None but by me can have access
" Unto my Father's happiness.

" Of

“ Of me, had your conceits been true,
“ You would have known my Father too :
“ But henceforth ye shall have the grace
“ To know and see him face to face.”

[Though



[Though the following Passages of the New Testament be not Parables, yet as they are altogether pertinent to our present Design, we have not scrupled to insert them.]

CHRIST disputing amongst the Doctors.

NOW when the Lord was twelve years old,
 The customary feast to hold,
 His parents to the city went ;
 And when the festal days were spent,
 The child, as they went home again,
 Did at Jerusalem remain.
 But this they did not understand,
 And rather thought he was at hand
 Amongst the trav'lers by the way :
 They therefore journey'd for a day,
 And of each neighbour and each friend,
 When they had sought him to no end,

They

'They to the city turn'd about
Determining to find him out ;
And this was the event at last,
That, after full three days were past,
Him in the temple plac'd they found
With learned doctors all around,
Whom he did hear by turns debate,
And from his seat interrogate :
And all admir'd a child so wise,
Struck with his reas'ning and replies.
And when his parents came in view,
'They were in great amazement too.
And Mary said unto him, Son,
What is this thing that thou hast done ?
Behold, thy father here, with me,
Has fought thee in anxiety.
And he, " What is it that you fought ?
" Had ye not yet so much of thought,
" That I must needs with care pursue
" The work my Father bids me do ?

*CHRIST to the church did first repair,
And open'd his commission there ;
Before the elders of the Jews
The tendency of grace he shews,*

And

*And with their best divines conferr'd
About the beauty of his WORD.
Mean time in vain his earthly fire
And mother after him inquire :
For his great work he must begin,
Promulge the GOSPEL, silence sin,
With all his heart and mind ABOVE,
And all his labour that of LOVE.*

The Disciples pluck the Ears of Corn on the Sabbath-day.

CHRIST JESUS on a certain morn
Went through a field of standing corn;
This happen'd on the Sabbath-day,
And his disciples on the way
Were hungry, and began to eat
From the rubb'd ears the ripen'd wheat.
The Pharisees, when this they saw,
Said, thy disciples break the law,
And on the Sabbath act amiss;
But he his answer made to this,
“ What, have ye never read the place,
“ How David did in such a case,
“ As he was hungry, with the band,
“ That then was under his command,
“ How to the house of God he sped,
“ And from the altar took the bread,
“ That bread not ever lawful known
“ To eat but for the priests alone ?

Or

- “ Or have ye not read this at least,
“ That in the temple every priest
“ May still the Sabbath-day profane,
“ And yet in innocence remain ?
“ But to you all it shall appear,
“ One greater than the temple’s here.
“ And had ye known what this implies,
“ I mercy choose, not sacrifice,
“ Ye had been tempted to relent,
“ And not condemn’d the innocent :
“ For, know, the Son of Man bears sway
“ Ev’n sov’ reign of the Sabbath-day.”

Pilate

Pilate and the Galileans.

AND some in company relate
Th' unhappy Galileans fate,
Whose mingled off'rings Pilate burn'd
With their own blood, — The Lord return'd,
“ Think ye, they sinn'd in a degree
“ Beyond all men of Galilee,
“ That they were doom'd to undergo
“ Such cruelties? I tell you, No.
“ But if you do not soon repent,
“ Ye all shall share a like event.
“ Or those eighteen on whom there rush'd
“ Siloam's falling tow'r and crush'd,
“ Think ye, they did the crimes outweigh
“ Of all the Jews? I tell you, nay.
“ But if ye do not soon repent,
“ Ye all shall share a like event.”

*Men never God's resentment feel
More fierce, than when they dare to deal*

In

*In judgments. 'Tis the Lord alone,
By whom all circumstance is known :
How force impells, how treach'ry lurks,
How wrath, and how temptation works ;
How fiends approach, when grace withdraws,
What boldness, or abasement cause ;
How wealth puffs up, how hardships drive,
How worldlings punish, or connive.
Then inward turn thy conscious eyes,
And self-condemn'd, be meek and wise.*

Christ delivereth the Woman taken in Adultery.

CHRIST to the mount of olives fled,
And early in the morning sped
Back to the temple yet again,
And all the folk, a numerous train,
Did to his residence repair,
And he sat down and taught them there.
Then came the Pharisaic band,
And Scriv'ners, having in their hand
A woman in adult'ry found,
And shewing her the Lord, they found,
" Lord, this is an adult'ress base,
" And far too evident the case.
" Now Moses, that we might atone
" For such, commanded us to stone :
" But what say'st thou ? " — The wily Jews
Thus press'd him, that they might accuse.
But Jesus stoop'd upon the spot,
And with his finger something wrote,

M

Making

Making as though he nothing heard :
So when they ask'd, and persever'd,
Recov'ring of himself, said he,
Whoso from carnal vice is free
Amongst you all, let him begin
To stone this woman for her sin.
And then again, his body bent,
He wrote upon the ground intent.
This when the multitude had heard,
(Not one by his own conscience clear'd)
Sneak'd man by man from Christ and truth,
Ev'n from the eldest to the youth :
So that they left the Prince of Grace,
And woman standing in the place.
When Jesus then himself anew
Had rais'd with nothing in his view,
Except the woman, he inquir'd,
" Woman, where are thy foes retir'd ?
" Art thou by none a convict made ? "
Lord, not by any one, she said.
Then answ'ring her again, said he,
" Thou art no convict made by me :
" The Lord most merciful adore,
" And go thy ways, and sin no more."

The Story of Zaccheus.

THROUGH Jericho as Jesus came
A man (Zaccheus was his name)

Chief of the Publicans for gold

And pow'r, sought Jesus to behold;

But could not for the press his eyes

Indulge by reason of his size.

He therefore hasty ran before,

And climb'd upon a sycamore,

That he his passing Lord might see,

Who when he came beside the tree,

Look'd up, and saw him o'er his head,

"Zaccheus, haste, come down, he said;

"For in thy house this very day

"Thy Lord has purposed to stay."

He therefore coming down in haste,

With joy his holy Guest embrac'd:

Which when observ'd by all the rest,

They murmur'd, that he went a guest

With one so much immers'd in sin.

Mean time Zaccheus stood within,

M 2

And

And said unto the Lord, " Behold,
" The half of my ill-gotten gold
" I give the poor ; and if by theft,
" Or falshood, any I've bereft,
" Four-fold the same I will replace."
Then answer'd Jesus, This day grace
Is come upon this house ; for he
Is also Abraham's progeny.

*Praise-worthy in a high degree
Is godly curiosity ;
To search the Lord, above, around,
If haply he may yet be found.
Short-sighted reason, dwarf desire,
Are faith and zeal when lifted high'r.
Then on the Tree of Life sublime
With hands and knees devoutly climb ;
Catch mercy's moments as they fly,
Behold ! the Lord is passing by.*

The poor Widow commended.

CHRIST saw some men of wealth and rank,
Throw money in the public bank,
And saw a needy widow'd dame
Cast in two mites into the same :
He then this observation made,
And unto those around he said,
" This widow, needy and oppress'd,
" Has done far more than all the rest.
" For these from their abundance deal
" To God and to the common-weal :
" But she from an impoverish'd lot,
" Has cast in all that she had got."

*Much is requir'd, where much is giv'n,
And in proportion as they've thriv'n,
Men should the Lord with wealth adore.
But when from a contracted store
You by small means attain great ends,
Then virtue tow'rs, and grace transcends.*

The Transfiguration.

CHRIST JESUS on a certain day
Upon a mountain went to pray,
Commanding Peter to be there,
And John and James to join in pray'r :
When, lo ! the fashion of his face
Was alter'd through exceeding grace,
And all his garments glist'ring white
By far outshone the morning-light :
And, lo ! two men talk'd with them there,
Which Moses and Elias were,
Who came in glory from their peace,
And spake to him of his decease,
To happen in a certain space,
And nam'd Jerufalem the place.
Peter mean time and th'other twain
Slept sound, and when they woke again,
The bright appearance that he made,
And two men with him they survey'd :
Now haply as they went away,
The elder saint began to say,

“ Lord,

“ Lord, it is pleasant to abide,
“ And in this place let us provide
“ Three tabernacles for the three,
“ Elias, Amram’s son, and thee.”
This spake he on that great event,
Not understanding what he meant.
A cloud descended over-head,
And cover’d them, as this he said;
And now their hearts began to quake,
As in the cloud they entrance make:
And from the cloud a voice there broke,
Which thus the trembling saints bespoke,
“ This is my best beloved Son,
“ Attend that his commands be done!”
When those disciples heard the sound,
They straight fell prostrate to the ground.
But Christ approaching to their aid,
And touching them, “ Be not afraid,
(He cry’d) “ but instantly arise.”
And when they lifted up their eyes,
No man they either see or hear,
Save Jesus only standing near:
And as the mountain’s brow they leave,
From Christ they this command receive,
“ This vision to no man explain,
“ Till Christ your Lord be ris’n again.”

Our Saviour's want, and friendless state,
Which all the race of wordlings hate,
Were one great cause the restif Jews
Did his blest ambassage refuse:
Hence ev'n the very twelve were prone
To flee and leave the Lord alone.
He therefore shew'd this glorious sight,
Transfigur'd into ghostly light,
To fortify the faith of those
Which from the chosen he had chose.
The caution giv'n, that they should hide
This vision, till their Master died
And rose again, was on this wise,
Lest envy 'mongst the nine should rise;
Or drive the Jews by crime on crime,
To cut off Christ before his time.

The fiery Disciples.

NOW when the time was near compleat
When Christ must re-assume his seat,

He sat his face with stedfast view

The way tow'rds Salem to pursue,

And messengers before him sent,

Who to a certain village went,

By the Samaritans possess'd,

And there provision would have dress'd,

But they deny'd the Prince of Grace,

Because towards that hated place,

Jerusalem, his course he steer'd ;

Which James and John no sooner heard,

But to Christ Jesus they apply,

“ Lord, shall we summon from the sky

“ Upon their heads consuming fire,

“ As did Elias in his ire ? ”

But Jesus turn'd, and in offence

Rebuk'd them for their vehemence,

And said, “ Ye know not, in your zeal,

“ What spirit wakes the wrath ye feel ;

“ For

“ For Christ his mission’s not design’d
“ To sacrifice, but save mankind.”

*All bold opposers to consume
In the true stile of modern Rome,
These zealots were for fire and sword,
To make Christ’s holy name ador’d.
But he against such zeal PROTESTS,
His peaceful sway no wrath infests;
But all his reign, and all his race,
Are truth and mercy, love and grace.*

Martha reproved.

NOW haply in their way they came
Unto a certain village-dame,
Call'd Martha, who did entertain,
And make them in her house remain ;
And with her was a sister dear,
Nam'd Mary, who was glad to hear
The word of Christ with heed discreet,
And sat obsequious at his feet.
But Martha was perplex'd with care,
Eager to serve and to prepare,
And she with her complaints drew nigh,
" Lord, dost thou not regard that I
" Am left to serve alone ? she said,
" Bid Mary that she lend her aid."
But, " Martha, Martha, Christ return'd,
" For many things thou art concern'd ;
" But one thing needful is profess'd,
" And Mary's part is far the best,
" Which she has chosen here this day,
" And I shall never take away."

*All worldly work and carnal cares
Are little to the soul's affairs :
Laborious man would make pretence,
And challenge heav'n by diligence ;
And while he's boarding for the moth,
Thinks he shall 'scape eternal wrath.
No. — Ghostly toil and mental pain,
For blest incorruptible gain,
Are that which Christ our hope desires,
And dread necessity requires.*

Our Saviour washing his Disciples' Feet.

FROM supper when the LORD arose,
Aside his garments he bestows,
Then with a towel girt about
His loins, he pours some water out
Into a bason, and began
To dip their feet in man by man,
And straightway with the towel dry'd,
The which his girded loins supply'd.
Then he to Simon Peter came,
Who with anxiety and shame
Cry'd out, " Lord, do'st thou wash my feet ? "
Then Christ, in condescension sweet,
" Thou know'st not what these things imply
" At present, but shalt bye and bye."
O Lord, (did Peter then rejoin)
Thou shalt not wash these feet of mine.
Christ answer'd, " If I wash thee not,
" With me thou hast no part or lot."
Lord, not alone my feet (he said)
But wash my hands, and wash my head.

Says

Says Christ, " Whose feet I wash to-night,
" They're pure and holy in my sight,
" And for their body have no call :
" Thus are ye cleansed : but not all."
(He knew by whom he was betray'd,
And therefore this exception made.)
So after he had wash'd their feet,
And took his garments and his seat,
He then did question every one,
" Know ye how much for you is done ?
" Me Lord and Master ye revere,
" And ye say well. The truth is clear.
" If then your Lord and Master deign
" To wash your feet, 'tis very plain
" In likewise that ye ought to do,
" And wash each man his fellow's too.
" The truth, the very truth I say,
" His Lord the servant must not sway,
" Nor does the poor man, sent on earth,
" Exceed the sender's endless worth.
" If all these things ye comprehend,
" You're bless'd to goodness if they tend."

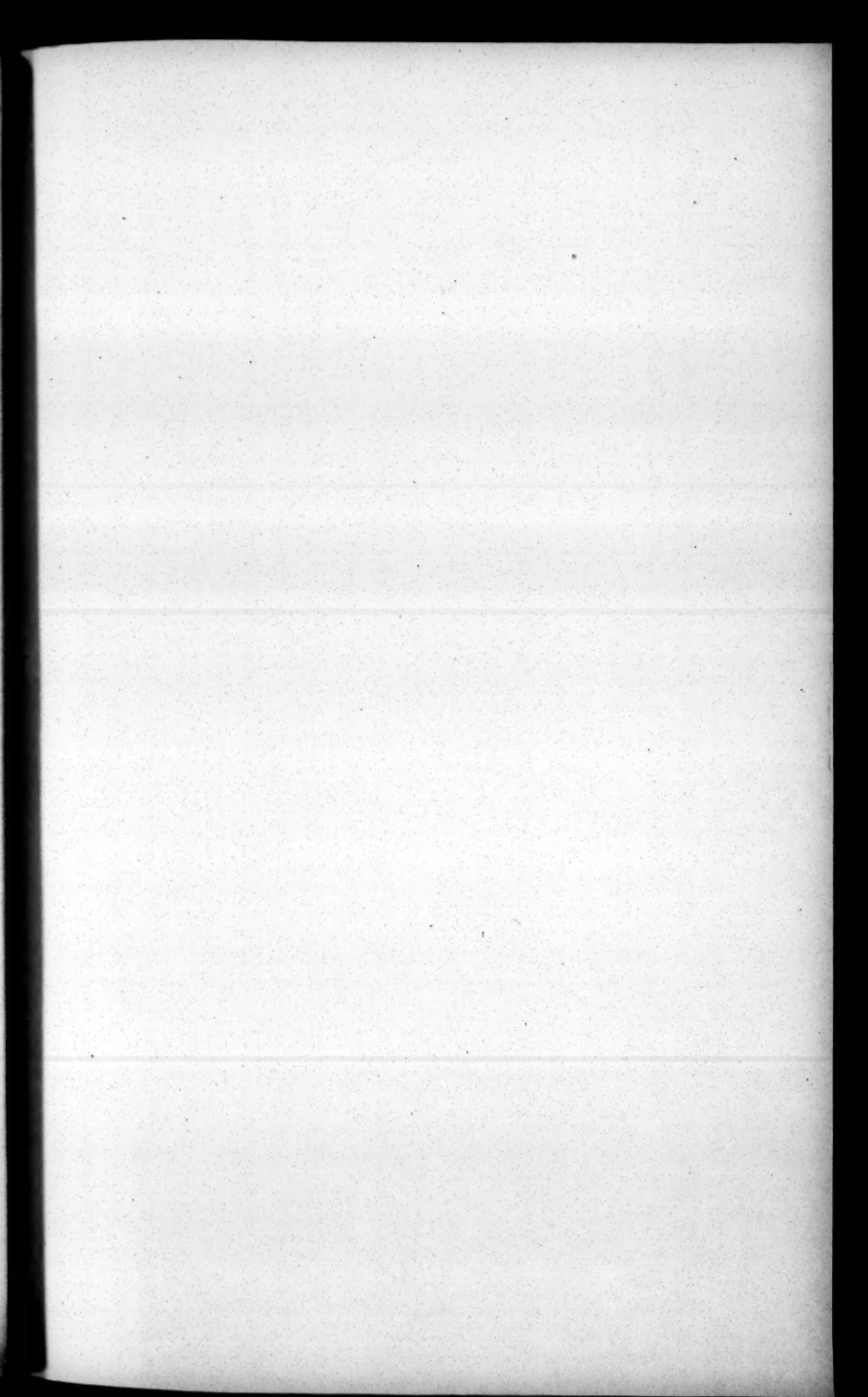
*The Lord, e'er yet they drag him hence,
Did this last charity dispense,
Thus his Apostles feet prepare
News evangelical to bear.*

But

*But mark what time he makes his claim,
Avouching his majestic name,
Ev'n when humility was great,
And meekness, meekness at the height.
" Me Lord and Master, as ye greet,
" I serve your board, and wash your feet."
Much too for their eternal use
From hence all Christians should deduce,
That brother brother should attend
As kind assistant, guide, and friend,
To help to purge all filth away,
And every long laborious day,
To lend a hand to speed the plough,
Or shoulder to the burthen bow.
Respect the pattern set on high,
And learn of CHRIST to live and die.*

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